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H E L P

For the more Easy and Clear Understanding

O F T H E

H O L Y S C R I P T U R E S :

B E I N G T H E B O O K S

O F

I S A I A H, J E R E M I A H,

And L A M E N T A T I O N S ;

Explain'd after the following Method, viz.

- I. The Common *English Translation* render'd more Agreeable to the Original.
- II. A *Paraphrase*, wherein the *Text* is explain'd, and divided into proper *Sections* and other *lesser Divisions*.
- III. *Annotations* as Occasion requires.
- IV. At the Beginning is a General *Discourse* concerning the *Times*, wherein prophesy'd the *Prophets*, whose *Writings* make up the last *sixteen Books* or Parts of the *Old Testament*.

By the Rev^d D^r *Edw. Wells*, late Rector of *Cotesbach* in *Leicestershire*, and *Bleachley* in *Bucks*.

O X F O R D,

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JO. MATHER

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A

GENERAL DISCOURSE

Concerning the

T I M E S,

Wherein prophesy'd the *Prophets*, whose Writings
make up the *last sixteen* Books or Parts of the
Old Testament.

IN my General Preface to the *twelve lesser Prophets*, I gave the Reader a Catalogue, shewing in short the several years, wherein the said twelve Prophets, and also the four greater Prophets, are computed to begin to prophesy; and there promis'd a more particular Account as to the *Time of their Propheying*, to be plac'd before my Paraphrase on *Isaiah*, which *Promise* I come now to perform.

I.
Of the Times
when the Prophets
propheys'd.

To begin with the Prophet *Jonah*, as being without doubt the most Early of the Prophets, whose Writings make up the Books or Parts of the Old Testament after the *Canticles*. I contented my self to observe in the General Preface foremention'd, that *Jonah* began to prophesy, at the *Latest*, about the year 825 before *CHRIST*, i. e. before our Common *Aera* or Date from *Christ's* Nativity. For about that time *Jehoash* or *Joash* King of *Israel* dy'd; and it is sufficiently Evident, that *Jonah* deliver'd his Prophecy concerning the Deliverance of *Israel* from the Oppression of the *Syrians* before the Death of *Joash*; nay rather in the Reign of *Jehoahaz* the Father of *Joash*. For we read 2 *Kings* 13. 4, 5. that *Jehoahaz* besought the Lord on account of the Oppression of the *Syrians*, and the Lord hearken'd unto him; and gave *Israel* a Saviour, so that they went out from under

II.
And First of *Jonah* or *Jonas*.

under the hand, i. e. were deliver'd from the Oppression of the Syrians. Where by God's giving *Israel* a Saviour can be understood, in respect of the then present Time, no more than God's giving them the Promise of a Saviour by the Prophecy of *Jonah* mention'd, or at least refer'd to, in 2 *Kings* 14. 25. For *Israel* was not in any measure deliver'd from the Oppression of the Syrians, till after the Death of *Jeboahaz*. After which his son *Joash* took again out of the hand of *Benhadad* the then Syrian King, the Cities which *Hazael* (the Father of *Benhadad*) had taken out of the hand of *Jeboahaz* by War, as we read 2 *Kings* 13. 25. Which Acts of *Joash* were only the Beginning of the Deliverance of *Israel* foretold by *Jonah*, and which was compleated by his son *Jeroboam*; for which reason the foresaid Prophecy of *Jonah* is not mention'd till the said Prophecy was fulfill'd, viz. 2 *Kings* 14. 25. So that agreeably to what has been here observ'd, the said Prophecy of *Jonah* concerning the said Deliverance of *Israel* was most probably in the Reign of *Jeboahaz*, and consequently in the cotemporary Reign of *Joash* King of *Judah*, and between the years 859 and 843 before *Christ*. As to *Jonah's* Prophecy against *Niniveh*, it is plac'd in Mr *Marshall's* Tables before his other Prophecy concerning the Deliverance of *Israel*, viz. in the year 862 before *Christ*; whereas it seems more probable to me, that it is to be plac'd after the other Prophecy of *Jonah*. For I have observ'd in my Preface to *Jonah*, that it is probable, not only in my own Opinion, but also in the Opinion of the most learned Archbishop *Usher*, that the King of *Niniveh*, when *Jonah* went thither, was no other than *Pul*, that afterward invaded *Israel* in the Reign of *Menahem*; which Invasion is plac'd in Mr *Marshall's* Tables in the year 771 before *Christ*. But now between the years 862 and 771 before *Christ*, there are no less than ninety one years. So that if *Pul* was King of *Niniveh*, when *Jonah* preach'd there, he must be many years above an hundred Old, when he invaded *Israel*. Which being altogether unlikely, it is much more probable, that *Jonah* went not to *Niniveh*, till many years after his Prophecy concerning the Deliverance of *Israel* from the Oppression of the Syrians. As to the Exact time when *Jonah* went to *Niniveh*, it is not to be determin'd.

The

The *second* of the foremention'd Prophets in order of Time was *Amos*, who, we are told Chap. 1. 1. of his Prophecy, prophesy'd in the days of *Uzziah King of Judah*, and in the days of *Jeroboam the son of Joash King of Israel*. Now this *Jeroboam* being the only King of *Israel*, in whose Reign *Amos* prophesy'd, it thence follows, that he prophesy'd between the year 843 before *Christ*, when *Jeroboam* began to Reign, and the year 786 before *Christ* when he dy'd.

III.
Of *Amos*.

The *third* Prophet we are speaking of in order of Time was *Hosea*, who prophesy'd, as we learn Chap. 1. 1. of his Prophecy, in the days of *Uzziah, Jotham, Abaz, and Hezekiah Kings of Judah*, and in the days of *Jeroboam the son of Joash King of Israel*. Which last Clause concerning *Jeroboam* was added to shew, in what Part of the long Reign of *Uzziah* he began to prophesy; and by the mention of *Hezekiah* it appears, that he prophesy'd in the Reigns of all the Kings of *Israel* after the foremention'd *Jeroboam*; forasmuch as *Hezekiah* did not begin to reign till the third year of *Hoshea* the last King of *Israel*, as we are told 2 *Kings* 18. 1. So that by the lowest Computation *Hosea* prophesy'd no less than about fifty six years. For supposing him not to begin to prophesy till the last year of the foresaid *Jeroboam's* Reign, which was about the year 786 before *Christ*, and to have ceas'd prophesying in the first year of *Hezekiah's* Reign, which was about the year 732 before *Christ*; the Interval will amount to 56 years, including the last year of *Jeroboam*, when he began to prophesy, and the first year of *Hezekiah's* Reign, when he ceas'd to prophesy. In Mr *Marshall's* Tables *Hosea* is suppos'd to have prophesy'd sixty years, beginning in the year 785 before *Christ*, and ceasing in the year 725 before *Christ*.

IV.
Of *Hosea*.

The *fourth* Prophet here spoken of in order of Time was *Isaiah*, he likewise prophesying, as we are told *Isa.* 1. 1. in the days of *Uzziah, Jotham, Abaz, and Hezekiah, Kings of Judah*. The Time between *Hosea's* beginning to prophesy in the Reign of *Uzziah*, and the time of *Isaiah's* beginning to prophesy in the same Reign, can't be certainly determin'd, but may in

V.
Of *Isaiah*.

some Reasonable measure be infer'd, or at least Tolerably guess'd at, in this manner. *Hosea* prophesying in the Reign of the foresaid *Jeroboam*, might very well begin to prophesy, as soon as *Uzziah* began his Reign, this being not till the *twenty seventh* year of the said *Jeroboam*, as we are told *2 Kings* 15. 1. For the *Azariah* there mention'd was the Same, that was otherwise call'd *Uzziah*. But now *Uzziah* having a Reign of no less than *fifty two* years, and all the Prophecies deliver'd by *Isaiah* in his Reign, being contain'd only in the five first Chapters of his Book, it may hence be reasonably infer'd, that *Isaiah* did not begin to prophesy, till many years after *Uzziah* began his Reign, and consequently not till many years after *Hosea* began to prophesy in the same Reign. In like manner it is very probable, or rather certain, that *Isaiah* prophesy'd many years in the Reign of *Hezekiah*, after that *Hosea* ceas'd to prophesy, or was in all likelihood dead. For supposing *Hosea* to have ceas'd prophesying in the very first year of *Hezekiah's* Reign, and not to have begun to prophesy before the very last year of the foresaid *Jeroboam's* Reign, according to this last Computation, as I afore observ'd, *Hosea* must have prophesy'd 56 years. And it can't be well supposed, that he began to prophesy till he was himself at least *twenty* years of Age. So that in the first year of *Hezekiah's* Reign, he must be 76 years of Age. But supposing him to have prophesy'd till an End was put to the Kingdom of *Israel*, this was but in the *sixth* year of *Hezekiah's* Reign, as we learn *2 Kings* 18. 10. and then he must be according to the former Account no less than *four score and two* years old, and so may well be suppos'd not to have liv'd much longer. Besides *Hosea* being appointed by God as a Prophet of *Israel*; the Kingdom of *Israel* ceasing, it is but reasonable, or rather necessary to suppose, that therewith also ceas'd the prophesying of *Hosea*; and consequently at the latest in the *sixth* year of *Hezekiah's* Reign. Whence it follows, that *Isaiah* prophesy'd many years after, forasmuch as *Hezekiah* reign'd *twenty nine* years, as we learn *2 Kings* 18. 2. and *Isaiah* out liv'd the Reign of *Hezekiah* according to the receiv'd Tradition of the *Jews*, being put to death in the Reign of *Manasses* the son of *Hezekiah*. As to the Number of years that *Isaiah* prophesy'd, they are reckon'd in Mr *Marshall's* Tables

bles *seventy* years, he being there suppos'd to begin to prophesy about the year 760 before *Christ*, and put to death in the year 690 before *Christ*, viz. about two years after the Death of *Hezekiah*. But it being certain from *Isa. i. 1.* that he did not prophesy after the Reign of *Hezekiah*, therefore the Account in Mr *Marshall's* Tables must allow *two* years too much for his prophesying. But then the said Account makes *Isaiah* not begin to prophesy till about *two* years before the Death of *Uzziah*, whereas it might be longer, if not much longer. So that *seventy* years, if not more, may very reasonably be allow'd for the time of *Isaiah's* Prophefying.

The *fifth* Prophet we are speaking of in order of Time was *Micah*, who prophesy'd, as we learn *Mic. i. 1.* in the days of *Jotham, Ahaz, and Hezekiah*. When he began to prophesy, may thus in some reasonable measure be infer'd. I have observ'd in my Preface to *Micah*, that he prophesy'd only in the Reigns of *Pekah* and *Hoshea*, the two last Kings of *Israel*; and so did not prophesy at the most above 38 years; forasmuch as *Pekah* reign'd but about 20 years; after which follow'd an *Anarchy* or *Interregnum* for about 9 years; and then *Hoshea* reign'd about 9 years more.

VI.
Of *Micah*.

Nabum seems to me to be the *sixth* Prophet we are speaking of, in order of Time, forasmuch as I think it may reasonably be infer'd from the Contents of his Prophecy that he prophesy'd in the Reign of *Hezekiah* King of *Judah*, as I have observ'd in my Preface to *Nabum*, and that in or about the time that *Sennacherib* invaded *Judah*; and consequently about the 14th year of *Hezekiah's* Reign, and the year 721 before *Christ*. His whole Prophecy being, as it seems, at one time reveal'd to, and deliver'd by him, it follows that it was so reveal'd and deliver'd about the foresaid 14th year of *Hezekiah*. I know the Time of his Prophefying is placed much more Early by some, particularly in Mr *Marshall's* Tables; but I think it must proceed from a want of duly considering the Contents of his Prophecy, which plainly refer it to the Time of *Sennacherib's* Invasion, as I have particularly shewn in my Preface to *Nabum*, and in my Paraphrase on his Prophecy.

VII.
Of *Nabum*.

I have

VIII.
Of Joel.

I have observ'd in my Preface to *Joel*, that the Time of his Prophefying can't be more reasonably refer'd to any other Reign, than that of *Manasses*, and consequently he must be the *seventh in order of Time*, of the Prophets here spoken of; and could not prophesy before the year 701 before *Christ*, when *Manasses* began to Reign. I have observ'd that Archbishop *Usher* was of Opinion, that he prophesy'd much Earlier, and is therein follow'd in Mr *Marshall's* Tables. But I think I have sufficiently shewn in my Preface to *Joel*, that the said Opinion is but ill grounded.

IX.
Of Zephaniah.

We learn from *Zephaniah* 1. 1. that he prophesy'd in the Reign of *Josiah*; and forasmuch as he prophesy'd only in that Reign, he may well be suppos'd to prophesy in the same, before *Jeremy* began to prophesy, this being not till the *thirteenth year of Josiah*, as we are told *Jerem.* 1. 2. So that *Zephaniah* may Reasonably be reckon'd the *eight, in order of Time*, among the Prophets here treated of. It seems very likely by the Shortness of his Book, that he had done prophesying, if he was not dead, before *Jeremy* began to prophesy; notwithstanding in Mr *Marshall's* Tables *Jeremy* is suppos'd to begin to prophesy the year before *Zephaniah* did so.

X.
Of Jeremiah.

Jeremy was the *ninth Prophet in order of Time*, he beginning to prophesy, as himself tells us Chap. 1. 2. *in the thirteenth year of the Reign of Josiah*, and continuing so to do, (as v. 3.) *to the end of the eleventh year of Zedekiah* the last King of *Judah*, even *to the Carrying away the People of Jerusalem Captive*. According to which Account *Jeremy* had prophesy'd about *three and forty years*, when *Jerusalem* was taken and destroy'd by the *Babylonians*. How Long after he prophesy'd, is not certain; but in my Preface to *Jeremy* I have shewn, that it is not improbable that he did so for *ten or twelve years after*; and that both He and *Baruch*, upon *Nebuchadnezzar's* conquering *Egypt* as had been foretold by him, return'd out of *Egypt*, whither they had been forced against their Wills, into *Judea* where they dy'd in peace, agreeably to the Promises of God to Each of them.

Ha-

Habakkuk is suppos'd in Mr *Marshall's* Tables to have prophesied in the year 609 before *Christ*, and so in the year after *Josiah* was kill'd. But in my Preface to *Habakkuk* I have shewn, that it seems more probable that he prophesied in the Reign of *Josiah*; and likely enough it might be toward the latter end, or even in the very last year of *Josiah's* Reign; and so he was the tenth Prophet (here spoken of) in order of Time.

XI.
Of *Habakkuk*.

The next and so the eleventh in order of Time as to prophesying was *Daniel*. He was carried to *Babylon* when *Nebuchadnezzar* first took *Jerusalem*, as we read *Dan.* 1. 6. and so about the year 606 before *Christ*. He expounded *Nebuchadnezzar's* Dream, which may be justly esteem'd his Beginning to prophesy in the second year of *Nebuchadnezzar's* Reign, as *Dan.* 2. 1. that is, in the second year of his Reign alone, or after his Father's Death, and so in or about the year 603 before *Christ*, as I have observ'd in my Paraphrase. The last Vision of *Daniel* was in the third year of *Cyrus*, as *Chap.* 10. 1. and so his last Prophecy was in or about the year 534 before *Christ*. So that *Daniel* prophesied no less than 69 years, this being the Space between the years 603 and 534 before *Christ*.

XII.
Of *Daniel*.

At the time that *Nebuchadnezzar* came against *Jehoiachin* King of *Judah*, and took *Jerusalem* the second time, and carried thence Many into *Babylon*, as we read *2 Kings* 24. 10 & 16. *Ezekiel* was One then carried away Captive, about the year 599 before *Christ*. About four years after he is computed to have had his first Vision, *Chap.* 1. &c. and so to have began prophesying about the year 595 before *Christ*; and to have had his last Vision, *Chap.* 40. &c. and so to have ceas'd prophesying, about the year 574 before *Christ*. Whence it follows, that he prophesied in all about one and twenty years.

XIII.
Of *Ezekiel*.

In my Preface to *Obadiah* I have observ'd, that it appears that he prophesied after the Destruction of *Jerusalem* by the *Babylonians*, and that it is most reasonable therefore to suppose, that he was in the *Babylonish* Captivity when he prophesied. The Time of his prophesying is placed in Mr *Marshall's* Tables

XIV.
Of *Obadiah*.

Tables in the year 587 before *Christ*, and so the year after the Destruction of *Jerusalem*.

XV.
Of *Haggai* and
Zachary.

Haggai and *Zachariah* both tell us that they began to prophesy in the *second year of Darius*, the first *Persian* King of that Name, and so about the year 520 before *Christ*. *Haggai* had but two Visions or Prophecies, and both in the same year, as Chap. 1. 1. and Ch. 2. 1. *Zachary* prophesied also in the *fourth year of Darius*, as Chap. 7. 1. and there being no later Date in his Prophecies, 'tis very likely that this was the last year he prophesied.

XVI.
Of *Malachi*.

We are now come to *Malachi*, the last of the *sixteen* Prophets here treated of. In my Preface to his Prophecy I have observ'd, that the Time of his prophesying is most reasonably to be refer'd to the time when *Nehemiah* was Governor of *Judea*; and more particularly to that part of it, which was immediately after *Nehemiah's* Return, or Coming the second time, from the *Persian Court*; which was about the year 434 before *Christ*. And so I have here laid together before the Reader, What I could find with any Certainty or reasonable Conjecture, concerning the Times wherein prophesied the Prophets, whose Writings make up the *sixteen* last Books or Parts of the Old Testament.

XVII.
A Table of the
Reigns, wherein
the *sixteen* Pro-
phets prophesied.

I perswade my self it will not be unacceptable to the Reader, to lay before him in *one View*, as well as may be, the Chief or Sum of what has been aforesaid concerning the Point here treated of.

A Table

Kings in whose Reigns they prophes'd.

A Table shewing in what Reigns the sixteen Prophets prophesied.

B

THE
P R E F A C E
T O
I S A I A H.

I.
Of the Family
of *Isaiab*.

Nothing of Certainty is deliver'd down to Us concerning the Family of *Isaiab*. Tho' he is said Chap. 1. 1. to have been the Son of *Amos*, yet it is not to be thought, that he was the Son of the Prophet *Amos*. Not because the Prophet *Amos* prophesy'd in the Reign of *Uzziah*, as did also *Isaiab*; forasmuch as *Uzziah* reigning no less than *two and fifty* years, the Prophet *Amos* might very well have been the Father of *Isaiab*, tho' they Both prophesy'd in the same Reign. That which proves the Contrary, is this, that the Name of *Amos* the Father of *Isaiab*, and the Name of the Prophet *Amos*, are very differently spelt in the Hebrew, tho' spelt alike in the Septuagint and Latin Version, and thence likewise in our English Version. Was it certainly true, which St *Jerom* tells us, viz. that *Isaiab* was of *Noble Birth*, this would be another Proof, that he was not the Son of the Prophet *Amos*, who was no other than an *Herdsmen*, as himself tells us *Amos* 7. 14.

II.
Of his *Noble Style*,
and being ho-
nour'd with the
Title of the E-
vangelical Pro-
phet.

But whether *Isaiab* had a *Noble Birth* or not, it is evident from his Prophecy, that he had a *Noble Style*, or manner of Expressing himself. And this might be one reason, why GOD saw fit further to *Ennoble* him, or render him most Illustrious among the Prophets, by vouchsafing unto him *Clearer* and *Larger Revelations* of Circumstances relating, both to *Christ himself*, and to the *Gospel-State* from its Beginning to its Ending, than he did to any other of the Prophets before *Christ*.

On

On which account *Isaiah* has been long since distinguish'd by the most Honourable or Noble Character of the *Evangelical Prophet* by Christian Writers.

He prophesied in the Reigns of *Uzziah*, *Jotham*, *Ahaz* and *Hezekiah*, as we learn Chap. i. 1. As he began to prophesy in the Reign of *Uzziah*, so for that Cause, was there no Other, it is but reasonable according to the natural Order of things to suppose, that *his Book begins* likewise with what was deliver'd by him in the Reign of *Uzziah*. And that the same takes up the *five first Chapters*, and *there ends*, do's I think sufficiently appear from the following Considerations.

III.
The Prophecies deliver'd in the Reign of *Uzziah* are contain'd in the five first Chapters.

We are told then Chap. 6. 1. that it was *In the year that King Uzziah dy'd*, that *Isaiah* had the Vision mention'd in the said Chapter. Which Expression, *In the year that King Uzziah dy'd*, most naturally denotes, that the said Vision was vouchsafed to *Isaiah*, in that part of the year which was *after* the Death of *Uzziah*. For had it been *afore Uzziah's* Death, there had been no occasion of the said Expression. For it being said Chap. 1. 1. that the Reign of *Uzziah* was the First wherein *Isaiah* began to prophesy, it would have thence sufficiently follow'd, that the Vision Chap. 6. was *in the Reign of Uzziah*, or *before* his Death, so long as nothing had been said to the contrary. But it being the Design of *Isaiah* to tell us Distinctly and Exactly, *In which* of the Reigns mention'd Chap. 1. 1. his several Prophecies were vouchsafed to or deliver'd by him; he could not make choice of a Better and Shorter Expression *clearly to distinguish* between the *two Reigns* of *Uzziah* and his son *Jotham alone*, than that he makes use of Chap. 6. 1. viz. *In the year that King Uzziah dy'd*. For *Jotham* having been taken, for several years afore his Father's Death, into a Partnership of the Kingdom, on account of his Father's Leprosy excluding him from managing the Government of the Kingdom; therefore had *Isaiah* said Chap. 6. 1. *In the first year of the Reign of Jotham* or the like, It would not have been thence clear, whether he meant the *first year* of *Jotham's* Reign *with* or *for* his Father, or the *first year* of *Jotham's* Reign alone, or *after the Death* of his Father. Whereas the foresaid Expression

IV.
The Vision and Prophecy contain'd in Chap. 6. were vouchsafed to *Isaiah* in the Reign of *Jotham* Alone.

sion used by *Isaiah*, viz. *In the year that King Uzziab dy'd*, most Obviously or Naturally, (all other Circumstances consider'd) signifies, that *Uzziab* was *already dead*, and so it was the *first* year of *Jotham's* Reign alone, wherein the Vision related Ch. 6. was vouchsafed to *Isaiah*. That such is the Meaning of the foresaid Expression, may be further prov'd, from a *like*, or rather *the same* Expression apply'd to *Ahaz*, Chap. 14. 28. viz. *In the year that King Ahaz dy'd, was this Burden*, i. e. the following Prophecy against the *Philistines*. For as the Reverend Mr *Lowth* observes in his Comment on that Text, That which gave occasion to the said Prophecy against the *Philistines*, was that They rejoiced *on the Death* of *Ahaz*. But now such their rejoicing *on the Death* of *Ahaz* could not be till *after* his Death; and consequently the Prophecy being occasion'd by such their rejoicing could not be till *after Ahaz's* Death. Wherefore as by this Expression, *In the year that King Ahaz dy'd, was this Burden* or Prophecy against the *Philistines*, is to be understood that the said Prophecy was deliver'd in that part of the said year that was *after* the Death of *Ahaz*, or that *Isaiah* reckon'd the *Beginning* of the said year *from* the Death of *Ahaz*, and so this Expression, *In the year that King Ahaz dy'd*, is the same as if *Isaiah* had said, *In the first year that King Hezekiah reign'd alone*, (for he also reign'd for some short time *with* his Father:) So by the like or same Expression, viz. *In the year that King Uzziab dy'd, I saw the Lord sitting &c.* is in parity of Reason to be understood, that *Isaiah* had the said Vision in that part of the year that was *after* the Death of *Uzziab*; or that *Isaiah* reckon'd the *Beginning* of the said year *from* the Death of *Uzziab*; and consequently that this Expression, *In the year that King Uzziab dy'd*, is the same as if *Isaiah* had said, *In the first year that King Jotham reign'd alone*. Whence it follows, that (as I said above) the Prophecies deliver'd by *Isaiah* during the Reign of *Uzziab*, make up according to their natural Order of Time, the *five first Chapters* of this Book. And the only Vision or Prophecy vouchsafed to *Isaiah* or deliver'd by him in the Reign of *Jotham* alone, is that which makes Chap. 6. For

v.
The Prophecies
deliver'd in the
Reign of *Ahaz*,
contain'd in *what*
Chapters.

Chap. 7. begins with telling us, that what is therein contain'd, *came to pass in the days of Ahaz*. And all the Prophecies

cies or the like contain'd in the following Chapters to the End of Chap. 12. were likewise deliver'd by *Isaiah* in the Reign of *Ahaz*.

Whether *the Burden of* or Prophecy against *Babylon* contain'd Chap. 13. 1 — Chap. 14. 27. is to be refer'd to the Reign of *Ahaz*, or the succeeding Reign of *Hezekiah*, is not certain; but it seems most probable to me, that the said Prophecy was deliver'd in the Reign of *Hezekiah*. That which makes the uncertainty is this, that what is said Chap. 14. 28. *In the year that King Ahaz dy'd, was this Burden*, may be refer'd, either to the foregoing *Burden* or Prophecy against *Babylon*; which begins Chap. 13. 1. and ends Chap. 14. 27. or else to the Prophecy against the *Philistines*, which immediately follows, viz. Chap. 14. 29. Our Translators refer it to the foregoing Prophecy against *Babylon*, as appears not only from this Character ¶ prefix to the following Verse 29, which is the Character used by them to shew where a *New Subject* begins; and so denotes that what is said v. 28. belongs rather to what go's afore, than to what follows; but also because in the Contents of this Chapter the Prophecy concerning *Palestine* is set down, as beginning from v. 29. That the said Prophecy against *Babylon* was deliver'd in the Reign of *Hezekiah*, and in the *first* year thereof, seems probable to me on this Consideration, that GOD might intend thereby to warn *Hezekiah* in the very Beginning of his Reign, *Not to be fond of an Alliance with the Babylonians*, (as we find Chap. 39. he was notwithstanding afterward,) forasmuch as they would be those, who should one day destroy and put an end to the Kingdom of *Judah*. Besides it was very easy for Transcribers to commit an Oversight here, which I am apt to think has happen'd. For, I suppose, that in the original Copy of *Isaiah*, Chap. 14. v. 28, 29. stood thus: *In the year that King Ahaz dy'd, was this Burden*, viz. the foregoing *Burden of Babylon*. After which immediately follow'd, *The Burden of Palestine*, as a Title to the following Prophecy. Now these words, *Was this Burden*, and *The Burden of Palestine*, thus immediately following in the original Copy of *Isaiah*, it was easy for Transcribers to overlook the last Words, viz. *the Burden of Palestine*; or to

Look

VI.
The Prophecies
deliver'd in the
Reign of *Hezekiah*
take up what
Chapters.

Look on them as superfluous, and so to Omit them, judging that what was said v. 28. did belong to the Prophecy against the Philistines immediately following. On the whole therefore, it seems probable, that the Prophecies deliver'd by Isaiah in the Reign of Hezekiah alone do begin with Chap. 13. and it is certain that if they begin not there, they begin with Chap. 14. 29. and take up all the remainder of this Book, and so the Far greatest part of it. Forasmuch as it appears from Chap. 1. 1. that Isaiah had no Vision, or deliver'd no Prophecy, after the Reign of Hezekiah.

VII.
The Intent of
the Vision recorded
Chap. 6. explain'd,
as to what was done therein
to Isaiah.

Whereas it is the Opinion of some learned Persons, that what is contain'd Chap. 6. 1 – 8. was the *first Call of Isaiah* to be a Prophet, or at least a *new Commission given to him*; I see no need of *such a new Commission*, and the Supposition of its being his *first Call*, is *against the Order of Time*, wherein his Prophecies were *deliver'd*, forasmuch as then all before Chap. 6. must be *misplaced*. And it seems very hard or unlikely to suppose, that *Isaiah* should *write* what is contain'd in the first five Chapters in the *first place*, if the same was *not deliver'd to and by him, till after* what is contain'd in Chap. 6. especially when there is no necessity for such a Supposition. For what is contain'd Chap. 6. 1 – 8. may very well be Accounted for, otherwise than as being his *first Call*, or a *new Commission*. Namely, it may be very reasonably look'd on only as *G O D's encouraging him in a special manner*, to deliver boldly such Prophecies as should thenceforward be reveal'd to him, *whatever Dangers they might expose him to*. And there are not wanting Considerations, which might make *Isaiah* stand in *need of such special Encouragement* now, tho' he had prophesy'd afore in the Reign of *Uzziah*. For if he began to prophesy before the Leprosy of *Uzziah*, he was in the main a *Pious Prince*, and so *no Danger* was to be *fear'd* from him, for whatever *Isaiah* should make known from *G O D*. If he began to prophesy after *Uzziah* was smitten with the Leprosy, then his Son *Jotham* had the Chief Administration of the Government under his Father, who also being a *Religious Prince*, *Isaiah* had *no need to fear any Danger* from him. But *Uzziah* being dead, and *Jotham* being not likely to reign very long, as *Isaiah* might
guess

gues from his Constitution, or might learn from what God had reveal'd to him; and so *Isaiah* being very likely to live (if not assur'd so by God) till *Ahaz* should come to the Throne, and having notice from what God had reveal'd to him, that *Ahaz* would prove a *most Wicked King*, (*more Wicked* than any afore, if not after him:) These Considerations might well make *Isaiah* fearful of the Danger he might be expos'd to under *Ahaz*. Wherefore to take away all such fear for the Future, God might endue him in the manner related Chap. 6. with such extraordinary Courage, as no more to have the like Fear in any thing relating to his Prophetica' Office. And the reasonableness of this Account or Supposition will appear the more by considering not only that *Micah* expressly mentions his being thus endued with Power or Courage in a special manner (as *Mic. 3. 8.*) to declare what was reveal'd to him in the same Reign of Wicked *Ahaz*; but also the very Apostles, tho' they had been long afore call'd to the Apostleship, yet stood in need of the extraordinary Power or Courage vouchsaf'd them by the Descent of the Holy Ghost, to enable them to discharge their Apostolical Office for the Future, faithfully or without fearing any Danger they might be expos'd to. And I dare refer it to the Judicious Reader, whether my Comparing what is related Chap. 6. 1-8. to be done to *Isaiah*, to what was done to the Apostles by the Descent of the Holy Ghost, is not justify'd or render'd reasonable, by the near Resemblance of what was done to *Isaiah*, to the Manner of the Descent of the H. Ghost on the Apostles, viz. by the near Resemblance of the Live Coal taken from the Altar and laid on the Mouth of *Isaiah*, to the Descent of the H. Ghost in the Appearance of Fiery Tongues, and sitting on each of the Apostles.

And as the Apostles, tho' Timorous afore, were by the Descent of the H. Ghost enabled boldly to preach the Word of God for the future, and at last to lay down their Lives in the Testimony of the Truth: so *Isaiah* after his Lips had been touch'd with the Live Coal from the Altar, never fear'd to denounce the severest Judgments against the Wickedness that prevail'd in the Reign of *Ahaz*, and should prevail in the Reign of *Manasses*: Which last Judgments are contain'd Chap. 22. and Ch. 56. 9.

to

VIII.
Of the Death
of *Isaiah*.

to Ch. 59. 15. and were well understood to refer to the succeeding Reign of *Manasses*, tho' deliver'd in the Reign of *Hezekiah*; and at least in part occasion'd *Manasses*, and some One or more of his wicked Courtiers not to be satisfy'd but with the Death of *Isaiah*, as soon as they came to have Power. For *Isaiah* had no Prophecy or Revelation made to him in the Reign of *Manasseh*, as is plain from Chap. 1. 1. and therefore what occasion'd his Death, must most likely be what he had foretold or deliver'd in the Reign of *Hezekiah*; and particularly what he had foretold of *Shebna* Chap. 22. 15, &c. who being in Chief Power under *Manasses*, took his Revenge on *Isaiah* by getting him put to Death in so cruel a manner. Whereby *Isaiah*, also like the Apostles, shew'd the great Courage he was endued with by GOD's Grace, even so as to lay down his Life in Confirmation of the Truth of what he had foretold; and to suffer even a most cruel, because lingering Death, being *Sawn asunder*, according to the Tradition of the *Jews*. Of his Martyrdom *Isaiah* seems to me to have Knowledge long afore, as I gather from Chap. 26. 19. *Thy Dead Men shall live: together with* (N. B.) *MY dead Body shall they Arise*. Concerning which I refer the Reader to my Paraphrase and Note on the said Text. As to the *Number of years* that *Isaiah* prophesy'd, and his Rank *as to Order of Time* among the other Prophets, I have treated of them in my *General Account of the Prophets*, that go's before this Preface.

ISAIAH.

ISAIAH.

PARAPHRASE.

The Inscription or Title.

Chap. I. **T**HE Vision of Isaiah, *i. e. the Prophecy or Revelation vouchsaf'd in several Visions to Isaiah, (a) the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah.*

SECTION I.

Containing such Prophecies and Admonitions, as were All most probably vouchsafed to and deliver'd by Isaiah in the Reign of Uzziah, (b) wherein he first began to prophesy, as we learn from v. 1. of this Chapter. Which Prophecies and Admonitions take up the first five Chapters of this Book.

2 Hear, O *Angels in the Heavens*, and give ear, O *Men on Earth*: ^{I.} *for the Lord has spoken thus concerning Israel, more especially that Part of the Children of Israel or Descendents of Jacob, which belong to the Kingdom of Judah: I have with great Love and Care nourish'd and brought up the said Children of Israel, as if they were my own Children or as a tender Parent nourishes and brings up his own Children, and they* The Prophet re- proves the People of Judah for their Sins and Idolatrous at least Inclinations.

ANNOTAT.

(a) See the Preface, to this Book of *Isaiah*.

(b) Tho' there are many Particulars mention'd in this first Section, or the first five Chapters, which relate not or were not actually done in the Reign of *Uzziah*, yet this hinders not but they might very properly be spoken of by the Prophet during the Reign of the said King, as shall be shewn as we go along. See also the Preface.

C

have

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have disobey'd and even (c) rebell'd against me, by forsaking me their Only true God, and worshipping the Gods of the Heathen, Idols and False Gods. 3 The Ox, tho' void of Reason, knows his Owner, who feeds and takes care of him, and even the Ass, which is counted more silly than other Brutes, yet knows his Master's Crib, i. e. his Master who feeds him in his Crib, and accordingly both the foresaid Brutes serve their Masters or Owners suitably to their Nature: but Israel do's not act as if he did know me to be his God, and so his Owner and Master; my People do's not consider the Duty or Obedience they owe to me, as a Gracious Lord or tender Father to them. 4 Ah (c) sinful Nation, a People whose Sins are so many and great, that they may be said to be laden with Iniquity, a Seed of Evil doers, and as they are the Children of wicked Parents, so they are those that are themselves Corrupters of their own Children and Others: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward, or are even alienated in their Affections to me, being in their Hearts continually inclin'd to Idolatry; which their wicked Inclination shews it self openly by their publick Idolatry, when their Kings also are so Wicked, as to give way thereto, or join in Idolatry with them, and even encourage them therein. 5 Why should ye be stricken any more? i. e. Correction will do you no Good: ye will revolt more and more, or grow still worse instead of being amended by my Correction of you, the whole Head is sick, and the whole Heart faint. 6 From the Sole of the Foot even unto the Head, there is no Soundness in it; but Wounds, and Bruises, and putrifying Sores: they have not been closed, neither bound up, neither mollified with Ointment, i. e. the whole State of the Nation is corrupted, or weaken'd from the Highest to the Lowest: the Kings and Chief Rulers under them, either being (d) given to Idolatry, or at least being (e) not Able, if

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(c) Tho' Uzziab was a good Prince in the main, and so did not allow of any Idolatry or the Publick Worship of any False God, whence he has the Character given him of One that did Right in the sight of the Lord, 2 Kings 15. 3. yet the People of Judah might well be here represented in the days of the said King as a sinful Nation, that had rebelled against God, &c. not only because they were a Seed of Evil doers, but also because they themselves were Corrupted, even so as to be Corrupters of their Children. For tho' they durst not publicly commit Idolatry during the Reign of Uzziab, and other good Princes, yet the Generality of the People were all along inclin'd to Idolatry, and bred up their Children in the like wicked Inclination; which always presently shew'd it self, as soon as it had Opportunity. On which Account God might well say of them v. 5. Why should ye be stricken any more &c. as foreseeing their obstinate Persisting in their Inclination to Idolatry.

(d) As Rehoboam 1 Kings 14. 22 — 24. Abijam 1 Kings 15. 3. Jehoram 2 Kings 8. 18. Abaziah 2 Kings 8. 27. &c.

(e) As Asa 1 Kings 15. 14. Jehoshaphat 1 Kings 22. 43. Amaziah 2 Kings 14. 3, 4. Azariah or Uzziab 2 Kings 15. 3, 4.

Wil.

PARAPHRASE.

Willing, to restrain several unlawful Practices among the People, so Generally and long have such Practices obtain'd among them: and the Generality (f) of the Nation being given to Idolatry in their Heart, even when their Kings are truly Pious, and exercise their Authority so as to restrain all publick Idolatry: so that the Nation may be compar'd to a Body over-run with Sores, and which is not to be cured by any proper Remedies. 7 On account of such your Wickedness it is, that your Country (g) is or was lately and shall be again made desolate, your Cities are lately burnt with Fire: your Land Strangers did devour it in your presence, and it is desolate still as lately overthrown by Strangers. 8 And the Daughter (h) of Zion or Jerusalem, which was formerly a flourishing and

ANNOTAT.

(f) This may be gather'd from 2 Chron. 24. 17, 18, &c. in respect of *Joash*, and from the Wickedness of *Ahaz* and *Manasses* &c. tho' the Sons of very Religious Princes; which their Wickedness, especially their Giving themselves to Idolatry, may most reasonably be ascrib'd to the Influence the Princes or Great Men of the Nation had over the said Kings, they being both young when they came to the Crown. And had not the Generality of the rest of the People, as well as of the Princes, been inclin'd to Idolatry, it could not have been so Readily and Universally practis'd, as it was wont to be, when Opportunity was given. Whence the whole Nation of *Judah* might well be here represented, even in the days of *Uzziah*, as having, in respect of it self, or as consider'd in respect of the general Inclination thereof, *no Soundness in it, from the Sole of the Foot or Meanest sort, even unto the Head or Highest sort.*

(g) One great Reason, which induces some learned Persons to suppose that *Isaiah* did not deliver this in the Reign of *Uzziah*, seems to be this, viz. because *Judah* and *Jerusalem* are here represented as *then* in a *desolate* State, whereas it appears not to have been so during the Reign of *Uzziah*, but in a *very strong and flourishing* Condition, as we are told 2 Chron. 26. 6—15. But this Difficulty or seeming Disagreement, between what the Prophet here says, with what is said in the forecited place of Chronicles, is owing only to Our or the like Translation, which use here v. 7 and 8. the *present* Tense all along; whereas the Hebrew is capable of being understood either of the *past* or *future* Time. I am apt to think, that the Prophet here had respect chiefly to the great Desolation made in *Judah*, and particularly in *Jerusalem* by the King of *Israel* in the Reign of *Amaziah*, the Father of *Azariah* or *Uzziah*, of which Desolation we have an account 2 Kings 14. 12—14. Not but that what is here said by the Prophet, may also be look'd on as a Prophecy of *what should come* upon them unless they repented, it being usual in Prophecies to use the *present* Tense for the *future*, to denote the *Certainty* of what was foretold Coming to pass, viz. that it was as *Certain* as if *then* *Actually* done.

(h) To pass over nicer Explications, 'tis sufficient to observe, that by the *Daughter of Zion* here (as elsewhere) may be very well understood, no more than *Zion* or *Jerusalem* it self: tho' it denotes more properly the *Inhabitants of Zion*, a City being as a *Mother*, and its People as its *Children*. And what is said of it in this and the next verse may very well be understood of what was done to *Jerusalem* by the King of *Israel* in the Reign of *Uzziah's* Father; of which see 2 Kings 14. 13, 14.

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strong City, is left by the Enemy in such a weak and defenceless Condition, that it may be look'd on as a Cottage, in which dwells some poor People that look after a Vineyard, as a Lodge in which dwells such as look after a Garden of Cucumbers; in plain terms it is in the sad Condition as a lately besieg'd and taken City is wont to be. And indeed it is owing to God's special Mercy to us of the said City, that we were not All destroy'd by the Enemy in his Pride and Rage against us. 9 For except the Lord of Hosts had so dispos'd the Heart of the Enemy that lately took the City, as that he left unto us a very small Remnant, we should have been as Sodom, and we should have been like unto Gomorrah, i. e. we should have All been utterly destroy'd.

II.
They are reprov'd for want of Inward Piety, without which God would not accept their Outward Service as being Hypocrites.

10 Wherefore, as other former Mercies, so this late and signal One should invite you the more to hear the Word of the Lord, ye Rulers of Jerusalem or Judah which for its Wickedness may be compar'd to (1) Sodom; to give ear unto the Law of our God, ye People of Judah, who are as bad as they of Gomorrah. 11 To what purpose is the Multitude of your Sacrifices unto me, and all other Outward Ritual Performances, without that Inward Purity and Piety of Heart, which is signify'd by the others, and which makes the others Acceptable to me? says the Lord; I am full of, or do not reprove thee for withholding from me, the Burnt-offerings of Rams, and the Fat of fed Beasts, and I delight not in the Blood of Bulls, or of Lambs, or of He-goats as the main part of the Religious Service due to me from you. 12 When ye come to appear before me, i. e. the place of God's special Presence in the Temple, without taking due Care to come thither with holy Disposition of Heart and the like inward Qualities, as well as to bring Offerings and Sacrifices; who has required this at your hand to tread my Courts? i. e. this is not the

A N N O T A T.

(1) As the Sin of Sodom might be secretly practis'd, notwithstanding all the Care of Uzziab to hinder it, so it appears from v. 11. that what is here said by the Prophet, was spoken at a time, when the Publick Service of God was outwardly kept up in due manner, which is All that the most religious King can do. And therefore what is here and in the following part of this Chapter said of the *Then Wickedness* of Judah and Jerusalem, may very well be understood of Uzziab's Reign, tho' himself was in the main a religious Prince; forasmuch as it may be understood of such Wickedness, viz. Idolatry, Injustice, &c. as was done secretly or in such a manner, as the King could not stop or punish it by his Publick or Regal Authority. Further yet, what is complain'd of by the Prophet, may relate more particularly to the latter part of Uzziab's Reign, when for his Leprosy he was excluded from the Inspection of Publick Affairs himself; and his son Jotham acted in his stead. In which Juncture the Great Men, being freed from the Fear of their Ill-doings in the Government being found out by the King or Uzziab himself, and looking on his son Jotham only as a sort of Deputy-King or Vice-roy, and so having less awe of his Power, took upon them to gratify their ill Inclinations in an Higher manner, than otherwise they might have dar'd to do,

Quali-

PARAPHRASE.

Qualification I require of you to fit you to come to my Temple: 13 Bring no more vain Oblations, *i. e.* Oblations which are altogether vain, unless accompanied with true inward Piety: Without this last the Incense offer'd daily is an Abomination unto me, the New-moons and Sabbaths, and the other Calling of Assemblies I cannot away with, it is Iniquity or displeasing unto me, even the most solemn Meeting. 14 Your New-moons, and your appointed Feasts my Soul hateth: they are a Trouble unto me, I am weary to bear your Hypocrisy in them. 15 And when ye spread forth your Hands, I will hide mine Eyes from you: yea, when ye make many Prayers, I will not hear: and that among other reasons, because your Hands are full of Blood, *i. e.* ye are guilty of shedding much innocent Blood. 16 Wash ye, make you clean, put away the Evil of your Doings from before mine Eyes, cease to do Evil, 17 learn to do Well, seek Judgment, relieve the Oppressed or reform what is amiss, judge aright or defend the Cause of the Fatherless, plead for the Widow. 18 Come now and let us reason together, *i. e.* when ye have done so, then will I be reconciled to you, says the Lord: tho' your Sins be as Scarlet, they shall be as white as Snow; tho' they be red like Crimfon, they shall be as Wool, *i. e.* tho' you have been the greatest Sinners, yet upon your sincere Repentance I will thoroughly free you from the Guilt of your Sins. 19 If ye be willing to hearken unto these my Calls of you to Repentance, and become for the future obedient, ye shall eat the Good of the Land. 20 But if ye refuse and rebel, ye shall be devour'd with the Sword: for the mouth of the Lord hath spoken it.

21 How is the faithful City, *i. e.* Jerusalem whose Inhabitants and Others belonging thereto were faithful to God as a chaste Woman is to her Husband, become an Harlot by their Inclination to and secret Practice of Idolatry, which is as Spiritual Whoredom against God. It was formerly, as under the Reigns of David and Solomon &c. full of Judgment; Righteousness lodg'd in it, but now Murderers, *i. e.* the Princes and Great Men of the Court, and the Judges and other Magistrates of the said City, did, at least for the Generality, make it their care to administer Justice to all, and the like; whereas now the Princes and Magistrates abuse their Power, even so far as wrongfully to take away the Lives of Many. 22 Thy Silver is become Dross, thy Wine mixt with Water, *i. e.* the very Best things in a Nation, as Government and Administration of Justice, have a great Alloy of Corruption mixt with them; and by God's just Punishment thereof, our Nation is become now so Poor to what it was formerly, that our Coin is forced to have more Alloy in it, and our Wine to be mixt with more Water, that it may be the Cheaper. 23 And this because thy Princes are rebellious against God, and or even Companions of Thieves, *i. e.* they enrich themselves by Injustice and Rapine as Thieves do: every one of them loves Gifts or Bribes, and follows after Rewards:

III.
Their Punish-
ments for their
Wickedness.

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Rewards: they judge not the Fatherless, neither doth the Cause of the Widow come unto them, *i.e.* they will not so much as hear it. 24 Therefore saith the Lord, the Lord of Hosts, the Mighty One of Israel, Ah, I will ease me of my just and great Anger against such my Adversaries, and or even avenge me of my Enemies. 25 And tho' I have spar'd thee hitherto, yet the Time will come, when I will turn my hand upon thee, and purely purge away thy Dross, and take away all thy Tin, *i.e.* I will bring about a great Reformation in thee by separating the Bad from the Good, and utterly destroying the Incurable. 26 And I will restore thy Judges as at the first, and thy Counsellors as at the beginning, *i.e.* thy Governors shall be as remarkable for their (k) Integrity, as was Joshua and the Judges that were after the first Settlement of the Israelites in Canaan. And as this shall be fulfill'd upon the Restoration of the Jews after the Seventy years of their Babylonish Captivity: so afterward, viz. during the Happy State of the Millennium, thou shalt be call'd, The City of Righteousness, the faithful City. 27 For Zion shall be redeem'd with Judgment, and her Converts with Righteousness, *i.e.* the Time will come when God shall make a most remarkable Distinction between the Righteous and Wicked, his Judgments being clearly visible in punishing the latter, and his Mercy in saving and rewarding the former. 28 And or even the Destruction of the Transgressors, and or even of the obstinate Sinners, shall be together or at once, by (l) one general Judgment which shall cut them all off; and they that forsake the Lord by thus obstinately giving themselves over to wicked Courses, especially to Idolatry, shall be consum'd. 29 For they shall be alhamed of the Oaks or Oaken Groves, which ye have desir'd or delighted in for to perform therein your Idolatrous Rites; and ye shall be confounded for the Gardens set with Trees or Orchards, that ye have chosen to the foresaid purpose. 30 For ye shall be as an Oak whose Leaf fadeth, and as a Garden that hath no Water, *i.e.* ye that have thus obstinately persisted in Idolatry shall come to nought. 31 And the Strong, *i.e.* the Great Ones who valued themselves for their Power, and abused their said Power to make others comply with their sinful Designs and Practices, shall be then of no Strength to withstand the Destruction coming on them, but on the contrary shall be as Tow, *i.e.* shall be destroy'd as soon as Tow is apt to take Fire, and his or their Work shall be as a Spark to set the said Tow a Fire, and

A N N O T A T.

(k) This primarily relates to Zerubbabel, Nehemiah and other Persons remarkable for their Integrity after their Restoration from the Babylonish Captivity.

(l) This most probably refers to the Destruction of the Jewish State by the Babylonians; for it is remarkable, that after their Return from the Babylonish Captivity, the Jews never fell Generally into Idolatry, or permitted it Openly. Which agrees to what is said v. 29, &c.

they

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they shall both burn together, and none shall quench them, *i. e. the Idolaters and their Idols shall be destroy'd together, how much soever they may be supported for a time by secular Power, and recommended by worldly Grandeur.*

Chap. II. The Word or another Prophecy that Isaiah the son of Amos receiv'd in a Vision which he saw, concerning Judah and Jerusalem.

2 * Now it shall come to pass in the last Days or under the Gospel-dispensation, that the Mountain of Sion or Moriah, on which stands the Lord's House shall be establish'd in the Top of the Mountains, and shall be exalted above the Hills, *i. e. shall become most Eminent of all the Hills or Mountains in the World, and that First on account of the Gospel being began (m) to be thence preach'd by the Apostles after our Saviour's Ascension, and the Descent of the Holy Ghost; and then Secondly and most Eminently on account that Mount Sion or Jerusalem shall be the Capital of the Kingdom of Christ or his Saints here on Earth during the Millennium: and all Nations shall flow unto it on both the foresaid accounts:* 3 And or even many People of several Nations shall go and say one to another, Come ye, and let us go up to the Mountain of the Lord, to the House of the God of Jacob; and this they shall do after the first preaching of the Gospel, because they shall say, He will teach us of his Ways, and we will walk in his Paths, *i. e. they shall be convinced of the Truth of Christianity, and being so, shall repair to Jerusalem, as the place where the Apostles chiefly abode for a considerable time after the first Promulgation of the Gospel by them, to consult with the said Apostles (n) about any Difficulties as should arise in the Christian Church on the first Planting and Spreading of it: for out of Sion shall go forth the Preachers of the Gospel, which is the Law of Christ, and the Word of the Lord as more fully reveal'd by Christ to his Apostles from Jerusalem.* 4 And as for the foresaid Reason the new Christian Converts shall often repair to Jerusalem after the first Preaching of the Gospel; so when the happy Time of the Millennium shall be come, then shall the several Nations of the World repair (o) often to Jerusalem, because then He, viz. Christ by his Saints, especially the Apostles shall there judge among the Nations, *i. e. rule over the Kingdoms of the Earth, and shall rebuke many People, i. e. shall subdue the many Enemies of his Church: and Such shall be the powerful Influence of the Gospel during the said Millennium, that they of the several Nations of the World shall beat their Swords into Plow-shares, and their Spears into Pruning-hooks: Nation shall not lift up Sword against Nation, neither shall they learn War any more, during the foresaid happy State or Interval.* 5 On all these Considerations aforeaid, I Isaiah cannot but address my self most pathetically to you of my own Nation, say-

IV.
The Prophet foretels the Preaching of the Gospel, and its great Success, and Triumphant State at last, even here on Earth.

(m) See Luke 24. 47. and Acts 2. &c.

(n) See Acts 15. 2. &c.

(o) Read Revel. 21. 24, 26.

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ing, O House of Jacob, come ye, and let us walk in the Light of the Lord, *i. e.* let us walk in the true Way, which we are shewn by the Word of God already reveal'd as by a Light; and when God shall please to make a clearer Revelation of his Will by the Gospel, let such as be then living be duly guided by that clearer Light. As all our Nation then living shall be when the happy State of the Millennium shall come.

V.
They are threat-
ned again for
their Sins.

6 Therefore, *i. e.* for the reason following thou hast forsaken thy People the House of Jacob, *viz.* because they are replenish'd with Soothsayers and Idolatry from the Countries lying East of them as Chaldaea and Syria; and are Soothsayers like the Philistines living on the West of them, and they please themselves in having the Children of Strangers or such Foreigners among them, or in learning the Idolatrous Usages of Foreign Nations. 7 Their Land also is full of Silver and Gold, neither is there any end of their Treasures: their Land is also full of Horses, neither is there any end of their Chariots, *i. e.* the Great Men of the Kingdom make it their Chief Concern to enrich themselves, and to live in Grandeur, sticking at nothing to bring this about, but acting herein directly (p) contrary to the Laws God hath given them. 8 Their Land also is full of Idols: they worship the Work of their own Hands, that which their own Fingers have made. 9 And the mean Man boweth down, and the great Man humbleth himself before Idols, *i. e.* both High and Low are given or inclin'd to Idolatry: therefore forgive them not, or thou wilt not forgive them.

VL.
Their Destruction
by the Babylonians
and Romans is
foretold &c.

10 For such your obstinate Impenitency God shall one day most certainly punish and destroy you. Then thou wicked Wretch, whoever thou art, shalt enter (q) into the Rock, and hide thee in the Dust, for fear of the Lord, and for the Glory of his Majesty. 11 The lofty Looks of the greatest Man shall be humbled, and the Haughtiness of Men shall be bow'd down, and the Lord alone shall be exalted in that day, when he shall signally punish you by putting an end to the Jewish State and Government, and delivering you into the hands of the Babylonians, to be slain or carried into Captivity, whereby He shall make it appear, that He is the Only true God over all the World. And the like shall appear again, by God's Destruction of the Jewish State for their Rejecting of Christ and obstinate Unbelief of the Gospel. 12 For the aforesaid Day or Times of the remarkable Vengeance of the Lord of Hosts shall be upon every One that is proud and lofty, and upon every one that is lifted up, and he shall be brought low: 13 and upon all the Cedars of Lebanon, that are high and lifted up, and upon all the Oaks of Bashan, *i. e.* all the Great and Principal Persons of the Jewish Nation: 14 and upon all the high Mountains, and upon all the Hills that are lifted up, *i. e.* the greater and lesser Magistrates: 15 and upon every high Tower, and upon every

(p) Deut. 17. 16, &c.

(q) Compare v. 19.

fenced

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fenced Wall, *i.e.* all Cities and Towns how well soever fortify'd: 16 and upon all the Ships of Tarlishh or Trading and Merchant Ships, and upon all pleasant Pictures, *i.e.* all fine Furniture and other Rarities brought by Sea from Foreign Parts: all these things, wherein the Great Men now pride themselves, shall stand them in no Stead in the Day or Time when God shall visit or punish their Sins upon them. 17 And, or even (as was said afore v. 11.) the Loftiness of Man shall be bowed down, and the Haughtiness of Men shall be made low: and the Lord alone shall be exalted in that day. 18 And the Idols he shall utterly abolish. 19 And they that worship Idols, shall go into the Holes of the Rocks, and into the Caves of the Earth, for Fear of the Lord, and for the Glory of his Majesty, when he ariseth to shake terribly the Earth, *i.e.* when he shall put an End to the present State and Kingdom of the Jews by the Babylonish Captivity. 20 In that day a Man shall cast his Idols of Silver, and his Idols of Gold, which they made, each one for himself to worship, to the Moles and to the Bats, *i.e.* shall bury his Idols under Ground where Moles are, or bide them in dark Corners where Bats usually are, as being then perfectly ashamed of his Idols, and sensible that God's Vengeance is falling on him for his Idolatry. 21 And he himself shall be glad or forced to go into the Clefts of the Rocks, and into the Tops of the ragged Rocks, for Fear of the Lord, and for the Glory of his Majesty, when he ariseth to shake terribly the Earth. 22 Wherefore cease ye from relying on Man, whose Breath is in his Nostrils, or who lives (r) no longer than it pleases God, who as he first put his Breath into his Nostrils, so can take it away again as soon as he pleases: wherefore 'tis vain to rely on Man, for wherein is he to be accounted of, *i.e.* he is in no respect to be accounted of, as able of himself to save and defend any other, at least from the Power of God. And that Man is not to be so accounted of, God will make signally appear in due time. Chap. III. For behold, the Lord, the Lord of Hosts, do's, *i.e.* will certainly take away from Jerusalem, and from Judah, the Stay and the Staff or Support of Life, *viz.* the whole Stay of Bread, and the whole Stay of Water. 2 And not only so, but also (s) the Mighty Man, as the King and his Princes, and the Man of War, the Judge and the Prophet, and the Prudent, and the Ancient, 3 the Captain of Fifty, and the honourable Man, and the Counseller, and the cunning Artificer, and the eloquent Orator. 4 And the Elder and more experienced Persons being cut off, I will give or order things thereby so, that Children in Age or Understanding and Experience shall come to be their Princes, and such

A N N O T A T.

(r) Compare Psal. 146. 3. (s) This more particularly relates to Jeboiachin's Captivity, when all the Men of Note were carried away Captive with him. 2 Kings 24. 14, 15, 16.

D

Babes

P A R A P H R A S E.

Babes shall rule over them. 5 And as the natural Effect of a Weak and Ill-administer'd Government, the People shall be oppress'd, every one by another, and every one by his Neighbour: the Child shall behave himself proudly against the Ancient, and the Base against the Honourable. 6 When this shall come to pass, things shall be in so very ill State, that by way of earnestly intreating his friendly Assistance, a Man shall take hold of his Brother of the House of his Father, saying, Thou hast Cloathing and all things necessary to support the Dignity of a Ruler, therefore be thou so kind as to be our Ruler, and let this Ruin be under thy Hand, i. e. let this ruinous and tottering Government be under thy Care, so as to support it, as far as thou canst, by thy Power and Interest. 7 In that day shall he swear, saying, I will not undertake to be an Healer of the bad State of the Government or Nation; for in my House is neither Bread nor Cloathing, i. e. I have not Wealth or Power and Interest enough to do it: therefore make me not, or ye shall not make me, a Ruler of the People in such bad Times, that there is no likelihood left of my doing any Good. 8 For Jerusalem is already ruin'd, and Judah is fallen into so bad a State as is not to be remedy'd by me; and that because their Tongue and their Doings are against the Lord, to provoke the Eyes of his Glory, i. e. the All-seeing Eyes of his most Glorious Majesty, which are purer than to behold Iniquity without the utmost Abhorrence.

VII.
They are re-
prov'd for their
Impudence in Sin
and Oppression &c.

9 For the Shew or Impudence of their Countenance do's witness against them as such as are not ashamed of their Wickedness, and they declare or glory in their Sin as did the Men of Sodom, they hide it not: wo unto their Soul, for they have rewarded Evil unto themselves, i. e. they have done what will bring Evil on them as their just Punishment. 10 Say ye to the Righteous, that it shall be well with him: for they shall eat or receive the good Fruit or Reward of their Doings. 11 Wo unto the Wicked, it shall be ill with him: for the Reward of his Hands shall be given him, i. e. he shall be duly punish'd for his Ill Deeds. 12 As for my People, (t) Children are or shall be their Oppressors, and Women; i. e. the weakest and most contemptible Part of the People do or shall rule over them: O my People, they which lead thee, i. e. the false Prophets who shall take on them to guide thee, and sooth thee up in thy Sins by their foretelling Peace and Prosperity to thee, shall cause thee to err, and destroy the way of thy Paths, i. e. cause thee to go in the way that leads to thy Destruction. 13 The Lord stands up, i. e. will stand to plead for the Oppressed, and stands to judge, i. e. will judge and avenge the People. 14 The Lord will enter into Judgment with the Ancients or evil Judges and Magistrates of his People, and the Princes thereof:

(t) See what is said in the foregoing Note (g), especially the latter part of it.

for

PARAPHRASE.

for ye have eaten up the Vineyard, *i. e. have oppressed and spoil'd my People*; the Spoil of the Poor is in your Houses. 15 What mean ye that ye do *by your Oppression thus as it were* beat my People to Pieces, and grind the faces of the Poor? saith the Lord God of Hosts.

16 Moreover the Lord says, Because the Daughters of Zion, *i. e. Women of Jerusalem and Judah* are haughty, and walk with stretched-forth Necks, and wanton Eyes, walking, and mincing as they go, and making a tinkling with their (*u*) Feet. 17 Therefore the Lord will smite with a Scab the Crown of the Head of the Daughters of Zion, *i. e. the Lord will make them as Contemptible and Loathsome as those that have scabby Heads*, and the Lord will discover their secret Parts, *i. e. will deliver them into the hands of their Enemies, who shall carry them away Captive, and that stript and bare without any Covering to their Nakedness*. 18 In that day the Lord will take away the Bravery of their tinkling Ornaments about their Feet, and their Cauls, and their round Tires like the Moon, 19 the Chains, and the Bracelets, and the Mufflers, 20 the Bonnets, and the Ornaments of the Legs, and the Headbands, and the Tablets, and the Ear-rigs, 21 the Rings, and Nose-jewels, 22 the changeable Suits of Apparel, and the Mantles, and the Wimples, and the Crispin-pins, 23 the Glasses, and the fine Linen, and the Hoods, and the Vails. 24 And it shall come to pass, that instead of sweet Smell or Perfumes to make them smell Finely, there shall be Stink, *i. e. they shall be in so poor and nasty a Condition that they shall even stink*: and instead of having a fine Girdle about them, as is now usual rather out of Ornament than Necessity to keep their Cloaths together, there shall be a Rent, *i. e. their Cloaths shall be all rent and ragged, and so flee about them*: and instead of well-set Hair, Baldness; and instead of a Stomacher, a girding of Sack-cloth; and Sun-Burning by their being forced in Captivity to toil in the open Sun or Air instead of Beauty. 25 Thy Men shall fall by the Sword, and thy Mighty in the War. 26 And her Gates shall lament and mourn, as being Solitary and none passing thro' them, and the Courts of Judicature that used to be kept there, being shut up; and she, *viz. Jerusalem* being like a Woman desolate or bereav'd of her Children, shall be compar'd to such a Woman that do's sit on the Ground as a Token of her deep Grief. Chap. IV. And so many Men shall be destroyed by the Sword as Chap. 3. 25. that in that day of Divine Vengeance seven Women shall be left to one Man, and contrary to the natural

VIII.
The Jewish Ladies or great women are threatened for their Pride &c.

ANNOTAT.

(*u*) 'Tis well observ'd by the Reverend and Learn'd Mr Lowth on this place, that the Words which describe the Women's Ornaments in this and the following Verses, are of a very doubtful Signification, the Modes of every Age and Country varying so often, that the succeeding Fashion makes the Former to be quickly forgotten, and the Words that express it to be out-dated.

P A R A P H R A S E.

Modesty of their Sex shall take hold of one Man or importune him to marry them, and that on hard and unusual Conditions of maintaining themselves, saying, We will eat our own Bread, and wear our own Apparel: only let us be called by thy Name, i. e. let us become thy Wives, to take away our Reproach, i. e. that Reproach which an unmarried State lay under among the Jews.

IX.
The State of the
Gospel, especially
of the Millennium
is again foretold.

2 *As from what has been said from Chap. 2. 11. to the foregoing Verse of this Chapter, it appears that there will be a remarkable Day or Days of Divine Vengeance on the Wicked, so for the Comfort of the Righteous the Prophet often takes notice of and foretels that there will be also a remarkable Day or Days of the Divine Blessing on the Righteous. This is mention'd Chap. 2. 2 — 5. and here the Prophet further speaks of that happy Time, viz. In that Day shall the Branch of the Lord, (w) i. e. Christ or his Church be Beautiful and Glorious, and the Fruit of the Earth shall be Excellent and Comely for them that are escaped of Israel; where as by the Fruit of the Earth may be denoted the Spiritual Blessings vouchsafed Mankind by the Gospel, so more especially and even literally may be understood the Excellency of the Fruits of the Earth during the Millennium, at which time they shall be restor'd to the same Excellency they had (x) afore the Fall and in Paradise. 3 And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be call'd Holy, i. e. all the Remnant of the Jewish Nation (y) shall then become true Converts to Christ. And not only so, but also all the pious Persons of the Jewish Nation (z) that ever were, shall partake of the blessed State of the Millennium, being raised from the Dead to that purpose, even Every one of them that is written among the Living, shall partake of the said happy State in Jerusalem. 4 For then will be the Time, when the Lord shall have washed away the filth of the Daughters of Zion, and shall have purged the Blood of Jerusalem from the midst thereof, by the Spirit of Judgment, and by the Spirit of Burning, i. e. As at the first Preaching of the Gospel many of the Jews shall embrace Christianity, and become truly Holy; so at the Millennium shall all then Living (y) of the Jews be convinced of the Truth of the Gospel, and receiv'd into God's Favour, God having by that time fully punish'd according to his Wisdom all the National Sins of the Jews of old, viz. their Idolatry, Shedding of innocent Blood, especially of Christ and his Apostles and Prophets &c. These National Sins of the Jews shall God then esteem as duly punish'd by the several Judgments and most severe Afflictions,*

A N N O T A T.

(w) Christ is call'd the Branch, Jerem. 23. 5. Zech. 3. 8. and 6. 12. And the Church is so call'd Chap. 60. 21.

(x) Compare Revel. 22. 2, 3. and Rom. 8. 21. (y) Rom. 10. 25, 26, &c.

(z) Revel. 20. 4.

(liken'd)

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(likened to the burning of a Furnace or the like) which the Jewish Nation shall have then undergone. 5 And the Lord will create upon every Dwelling-place of mount Zion, and upon her Assemblies a Cloud, and Smoke by Day, and the shining of a flaming Fire by Night, i. e. As God gave a visible Token of his Presence and Protection of the Israelites in the Wilderness by the Pillar of Cloud and Fire; so shall he during the Millennium, give a like visible Token of his Special Presence at Jerusalem, and of his more immediate Protection of all his Saints then on the Earth: for upon all Jerusalem (a) there shall be visibly a glorious Defence, i. e. the Shechinah or Visible Glory of God shall appear at Jerusalem, both for a Light and Defence thereto. 6 And there shall be, i. e. even the Shechinah shall be as or instead of a Tabernacle for a Shadow in the Day-time from the Heat, and for a Place of Refuge, and for a Cover from Storm and from Rain, i. e. Christ shall then in a Visible and Glorious Manner defend and protect his Church or Saints on Earth.

Chap. V. Now, having set afore the Jews the great Rewards and Punishments that will certainly be their Portion, according as they do Well or Ill, in order to set afore them likewise the Baseness of their Behaviour toward me hitherto, and the reasonableness of my Punishing them most severely, if they repent not; will I God the Father sing to my Well-beloved Son Christ, a Song of my Beloved touching his Vineyard, i. e. People or Church, i. e. I will in the following Song or Parabolical Poem set forth the gracious Dealing of Christ with the Jewish Church or Nation, and their base Dealing with Him in return. My Well-beloved hath a Vineyard in a very fruitful Hill. 2 And he fenced it, and gathered out the Stones thereof, and planted it with the choicest Vine, and built a Tower in the midst of it, and also made a Wine-press therein: and he looked that it should bring forth Grapes, and it brought forth wild Grapes, i. e. Christ's Care over the Jewish Nation or Church may be fitly compar'd to that of a good Husbandman over his Vineyard, who do's all that is requisite for its Fruitfulness and Defence. But the base Dealing of the Jews toward God or Christ may be fitly compar'd to a Vineyard's yielding bad Grapes, after all due Care has been taken to make it yield Good. 3 And now, O Inhabitants of Jerusalem, and Men of Judah, judge, I pray you, betwixt me and my Vineyard. 4 What could have been done more to my Vineyard, that I have not done in it? wherefore when I looked that it should bring forth Grapes, brought it forth wild Grapes? i. e. I dare appeal to you yourselves, tho' Parties concern'd, if I have not done all requisite to oblige you to be my Faithfull obedient Servants: what therefore can you say to excuse yourselves for your gross and obstinate Disobedience and Unfaithfulness to me. 5 And now go to; I will tell you what I will do to my Vineyard; I will take away the Hedge thereof;

X.
The Baseness and Ingratitude of the Jews is set forth, and their Rejection foretold.

(a) See Rev. 21. V. 22, 23, &c.

and

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and it shall be eaten up: and break down the Wall thereof, and it shall be troden down. 6 And I will lay it waste: it shall not be pruned, nor digged, but there shall come up Briars and Thorns: I will also command the Clouds that they rain no Rain upon it, *i. e. I will deal with you as an Husbandman would deal with a Vineyard, that after all due Care bestow'd on it will turn to no good Account; that is, I will take no further Care of you, but leave you to be destroy'd by the Heathens.* 7 For the Vineyard of the Lord of Hosts mention'd in this Song is design'd to signify the House of Israel, and the Men of Judah his pleasant Plant, *i. e. Those whom God planted in this Country out of his good Pleasure and Favour toward them, and as hoping they would, like a good Plant, produce good Fruit, or faithfully serve and obey him here.* And he look'd for Judgment, but behold Oppression; for Righteousness, but behold a Cry of the Oppressed.

XI.
They are again
threaten'd for
their Oppression,
and also Drunkenness &c.

8 Wo unto them that by Injustice and Oppression join House to House, that lay Field to Field, till there be no Place for any other to dwell near them, so that they may be or are placed alone in the midst of the Earth, *this being a greater piece of Stateliness and Grandeur, as well as shewing their great Estates.* 9 In my ears, saith the Lord of Hosts, Of a Truth, for a Punishment of such Oppression, many of the said Houses shall be desolate, even great and fair without Inhabitant. 10 Yea, ten Acres of Vineyard shall yield one Bath, and the Seed of an Homer shall yield an Ephah, *i. e. their Harvest shall yield them (b) but a Tenth part of what they sow'd.* 11 Wo unto them that rise up early in the Morning, that they may follow strong Drink, that continue until Night, till Wine enflame them. 12 And the Harp and the Viol, the Tabret and Pipe, and Wine are in their Feasts: but they regard not the Work of the Lord, neither consider the Operation of his hands. 13 Therefore my People are gone or shall certainly go into Captivity, because they act as those who have no Knowledge of me the True God; and their honourable Men are or shall be famish'd, and their Multitude dried up with Thirst. 14 Therefore Hell has enlarg'd her self, and open'd her mouth without measure: and their Glory, and their Multitude, and their Pomp, and he that rejoiceth shall descend into it, *i. e. therefore Destruction and the Grave has and shall swallow up so great Numbers.* 15 And the mean Man shall be brought down, and the mighty Man shall be humbled, and the Eyes of the lofty shall be humbled. 16 But

A N N O T A T.

(b) A Bath is the same Measure with an Ephah, and the said Measure is the tenth part of an Homer. Where is to be observ'd, that an Homer and Omer were two very different Measures, an Omer being the tenth part of an Ephah, (Exod. 16. ult.) and an Ephah being the tenth part of an Homer: So that an Omer was the hundredth part of an Homer.

the

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the Lord of Hosts shall be exalted in Judgment, *i. e. by executing Vengeance on the Wicked*; and God that is Holy, shall be sanctified in Righteousness, *i. e. shall be glorified by exerting his Power in preserving the Righteous*. 17 Then shall the Lambs feed after their manner, and the waste Places of the fat Ones shall Strangers eat, *i. e. good Men by the peculiar Care of Providence over them shall want nothing necessary for their Support, while Strangers devour the Possessions of them that are grown rich by Oppression*. 18 Wo unto them that draw Iniquity with Cords of Vanity, and sin as it were with a Cart-rope, *i. e. who use all their Industry and Power to confirm themselves and others in their evil Practices, and still add one Sin to another*. 19 That say, Let him make speed, and hasten his work, that we may see it: and let the Counsel of the Holy One of Israel draw nigh and come, that we may know it, *i. e. let God hasten the fulfilling of his Promises or Threats, that we may have actual Demonstration of their Certainty*. 20 Wo unto them that call Evil Good, and Good Evil; that put Darkness for Light, and Light for Darkness; that put Bitter for Sweet, and Sweet for Bitter. 21 Wo unto them that are Wise in their own Eyes, and Prudent in their own Sight. 22 Wo unto them that are Mighty to drink Wine, and Men of Strength to mingle strong Drink, *i. e. who have so strong Heads as to be able to drink excessively without affecting their Heads or disturbing their Reason, this being no less sinful than what is call'd Drunkenness*: 23 Which justify the Wicked for Reward, and take away the Righteousness of the Righteous from him, *i. e. condemn and punish him as guilty of Wickedness*. 24 Therefore as the Fire devoureth the Stubble, and the Flame consumeth the Chaff, so their Root shall be as Rottenness, and their Blossom shall go up as Dust, *i. e. such unjust and wicked Persons shall be destroy'd, as we say, Root and Branch, or utterly*: because they have cast away the Law of the Lord of Hosts, and despised the Word of the Holy One of Israel. 25 Therefore is the anger of the Lord kindled against his People, and he hath stretched forth his hand against them, and hath smitten them: and the Hills did tremble, *(c) i. e. his Judgments here either actually attended with great Thundring and Lightning, or were at least as Discernible and Dreadful as if so attended, and their Carcasses were torn or wounded in the midst of the Streets, as if torn by Lions*: For all this his anger is not turned away, but his hand is stretched out still to punish our Nation unless we repent. 26 And he will lift up an Ensign to the Nations from far, *viz. the Assyrians and Babylonians, as a Signal for them to come with their Armies against this Kingdom*; and will hiss unto them from the end of the Earth, *i. e. the*

A N N O T A T.

(c) This may well refer to what was done, as elsewhere so at Jerusalem by the King of Israel in the days of Uzziah's Father, which has been aforementioned.

least.

least whisper of God's Voice shall be heard from one end of the Earth to the other; and behold, they, (d) whom he shall summon, shall come with speed swiftly. 27 None shall be weary nor stumble amongst them: none shall slumber nor sleep: neither shall the girdle of their Loyns be loosed, nor the latchet of their Shoes be broken. 28 Whose Arrows are sharp, and all their Bows bent, their Horses Hoofs shall be counted like Flint, and their Wheels like a Whirlwind, *i. e. they shall be all well appointed; and as their Courage shall not fail them, so there shall be no defect in their Armour, to retard or render them unfit for Action.* 29 Their roing shall be like a Lion, they shall rore like young Lions: yea, they shall rore and lay hold of the Prey, and shall carry it away safe, and none shall deliver it. 30 And in that day they shall rore against them, like the roing of the Sea, *i. e. their Courage and Experience in Arms shall be such, that they shall carry all before them:* and if one look unto the Land, behold Darknefs and Sorrow, and the Light is darkned in the Heavens thereof, *i. e. every thing shall look dismal, as if the Light of Heaven was wholly taken away by thick and dark Clouds.*

SECTION II.

Containing the Vision and Prophecy, which Isaiah had in the Reign of Jotham, and is related Chap. VI.

Their Destruction by the Babylonians and Romans is again foretold, for their obstinate Unbelief: but with all the Preservation of a Remnant of them All long is also foretold: and the great wickedness in the next succeeding Reign of Ahaz, is here more particularly or primarily foretold.

Chap. VI. In the (dd) year that King Uzziah died, I saw even the Shechinah or Visible Glory which was a Token of the Special Presence of the (e) Lord, and I saw it so as if the Lord was sitting (ee) between and on the Wings of the Cherubims that were spread over the Ark or Mercy-seat as on a Throne, high and lifted up, and his Train fill'd the rest of the Temple. 2 Above it, viz. the Throne stood the Seraphims, viz. two (f) Seraphims: Each one had six Wings; with twain he covered his Face in token of Reverence toward God, as being unable to bear the Glory of his Majesty; and with two he cover'd his Feet or lower Parts, thereby denoting the Imperfections even of the Angelical Nature in comparison of the Divine Majesty; and with two he did fly when there was occasion, denoting thereby his Readiness to execute God's Commands. 3 And one (g) cried unto another, and said, Holy, holy, holy is the Lord of

ANNO TAT.

(d) Compare Joel 2. v. 2, 7, &c.

(dd) See the Preface §. 4.

(e) This is apply'd to Christ John 12. 41. and is a good Proof of his Divinity.

(ee) Compare Exod. 25. 22. and 1 Kings 6. 25, &c.

(f) Answerable to the two Cherubims mention'd in the two Texts cited in the foregoing Note.

(g) Hence came the Custom of singing Psalms and Hymns Alternately in the Jewish Church, as Ezra 3. 11. and from thence it was deriv'd into the Christian.

Hosts,

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Hosts, the whole Earth is full of his Glory. 4 And the Posts of the Door of the Temple mov'd or shook at the Voice of him that cried, and the House or Temple was fill'd as with Smoak, viz. with a thick Cloud which always attended the Shechinah or was part of It. 5 Then said I out of Fear, Wo is me, for I am (b) undone, i. e. must certainly dy, unless my Life is preserv'd by God's special Favour. And if God pleases to preserve my Life from being taken away by my thus seeing his Glory, yet the Message he (I perceive or suppose) intends to send me on, will in all likelyhood prove the Occasion of my losing my Life, or at least of great Trouble to me, both in respect of my self, and the People I shall be sent to. * For, as for my self I am a Man of unclean (i) Lips or who have no extraordinary Talents in Speaking, and so am unqualify'd for such an Employ; and the more because, as for the People I am to speak to, I dwell in the midst of a People of unclean Lips, i. e. a People who are like to give but a cold Reception to me when sent to them on such an Errand: for mine Eyes have seen the King, the Lord of Hosts. 6 Then flew one of the Seraphims unto me, having a live Coal in his hand, the said Coal (k) signifying the Gift of Utterance and the Efficacy of God's Word, which he had taken with the Tongs from off the Altar of Burnt-offerings. 7 And he laid it upon my Mouth, and said, Lo, this hath touch'd thy Lips, and thine Iniquity is taken away, and thy Sin purg'd, i. e. let not any Reflection on thy own Sins or past (l) Errors make thee to fear any longer any ill Consequence arising to thee from the Vision now vouchsafed thee, or that thou art unworthy or unqualify'd for the Employ design'd thee. Thy Sins are all graciously pardon'd, and by my laying the Coal on thy Mouth &c. is denoted, that God has endued thee with all the Gifts and Graces that are requisite for to enable thee to discharge the Business he sets thee about. 8 * Then I heard the Voice of the Lord, saying, Whom shall I send, and who will go for us, (m) to tell this People, what I have to say to them? God asking this Question to try whether I would now offer my Service voluntarily, tho' I was backward afore, (v. 5.) Then, being encouraged by the Divine Assistance communicated to me, (v. 7.) said I, Here am I, send me. 9 And he said, Go, and tell this People, hear ye indeed, but understand not; and see ye indeed, but perceive not, i. e. ye shall indeed hear, but not understand; ye shall indeed see, but perceive not. 10 Make the Heart of this People fat, and make their Ears heavy, and shut their Eyes, i. e. forewarn them that this be not the Event, or rather foretel them that I already see, that this will be the Event of thy Preaching among them, as also of Others that I shall

A N N O T A T.

(b) See Exod. 33. 20. Deut. 5. 24. Judg. 13. 22. (i) Compare Exod. 6. 12.

(k) Compare Acts 2. 3. and Jerem. 5. 14. and 23. 29.

(l) Compare Luke 5. 8. (m) So Gen. 1. 26, &c.

P A R A P H R A S E.

send to preach to them, viz. that they will (n) harden their Hearts, and not have due regard to whatever they shall hear or see from me: and they shall act so obstinately herein, as tho' they did it on purpose lest they should see with their Eyes, and hear with their Ears, and understand with their Heart, and convert and be heal'd, i. e. (o) have their Sins pardon'd. 11 Then said I, Lord, how long shall continue this Blindness or Obstinacy of this People? And he answer'd, Until the Cities of Judah be wasted without Inhabitant, and the Houses without Man, and the Land be utterly desolate, 12 and the Lord have remov'd the Men of Judah far away by Captivity, and there be a great forsaking in the midst of the Land, i. e. all the Cities and populous Places of Judah and the like be forsaken. Which as it first came to pass by the Babylonians conquering the Land and destroying the Temple and Jerusalem, and putting an End to the Jewish State, so it was a second time fulfill'd by the Romans doing the like to the Jewish Nation for their obstinate Unbelief of the Gospel. 13 But yet in it shall be left a Remnant, which shall be in some sort like the Tenth or Tyth set apart by the Law from the Rest for God's special Service; this Remnant shall be preserv'd, even after it is again devour'd, i. e. after God shall permit the Jews to be devour'd or destroy'd a second time by the Romans: as a Teil-tree, and as an Oak, whose Substance is in them, when they cast their Leaves: so the Holy Seed shall be the Substance thereof, i. e. As altho' a Tree is stript of its Leaves, and looks as dead in Winter, yet the Root and Sap of it remains in it, whence arises a new Succession of Leaves and Branches in the Spring: so altho' God shall permit the Jewish State and Nation to be so dealt with by the Romans, as that for the time appointed of God for the Punishment of their Unbelief of Christ or his Gospel, they may seem to be brought into so Low a Condition, as that there is no likelihood of their ever Recovering themselves again into a Free-state and Nation; yet God by his special Providence over them shall so order things, that there shall all along be preserv'd (p) a Remnant of them, out of which at his appointed Time, (or when the Time appointed for the Punishment of their foresaid Unbelief shall be ended, which Time may be esteem'd as their Winter) shall arise a new Generation, who shall be better dispos'd than their Forefathers, and so shall be (p) Sincerely and Universally converted to Christianity, and thereupon be restor'd to their own Country, and there live happily as a Free-state or Nation, Only in Subjection (together with the believing Gentiles) to the Kingdom of Christ, which shall then extend it self over the Earth.

A N N O T A T.

(n) So is explain'd their Hearts being made Fat, John 12. 40.

(o) So is Healing in such Case explain'd Mark 4. 12.

(p) See Rom. 11. 5, 11, 12, &c. especially v. 25, 26.

S E C T.

PARAPHRASE.

SECTION III.

Containing such Prophecies as were reveal'd to Isaiah in the Reign (pp) of Ahaz, and which take up Chap. VII — XII.

Chap. VII. And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah King of Judah, that Rezin the King of Syria, and Pekah the son of Remaliah King of Israel, went up towards Jerusalem to war against it, but could not prevail against it. 2 * Now it had been told the House of David or the Chief of the Royal Family of Judah, afore the two Kings of Syria and Israel actually invaded Judah, saying, Syria is confederate with Ephraim or Israel in a Design against Judah, and particularly against the Royal Family thereof, they intending to set up a new King of another Family as v. 6. And his Heart, i. e. the Heart of all of the House of David was mov'd, and the Heart of his People, as the Trees of the Wood are mov'd with the Wind, i. e. All of the Kingdom of Judah were in an exceeding great Consternation. 3 Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and (q) Shear-jashub thy son, at the end of the Conduit of the Upper-pool in the High-way of the Fuller's Field, i. e. the Field where the Fullers dry their Cloaths when washed. 4 And say unto him, Take heed, and be quiet, (r) i. e. take heed that thy present Circumstances cause thee not to sin against me by Distrust or Unbelief: quietly trust in my Defence, and fear not, neither be faint-hearted, for the two Tails of these smoaking Fire-brands, namely for the fierce anger of Rezin who is come against Jerusalem with an Army out of Syria, and of Pekah the son (s) of Remaliah, who is likewise come with an Army out of Israel against Jerusalem: for their Anger against the House of David shall be as the Ends of two Fire-brands, which are just burnt out, that is, they shall be so far from destroying the House of David or Kingdom of Judah, that they themselves and their own Kingdoms shall be e're long destroy'd, (as v. 8.) 5 Because the King of Syria, and the King of Ephraim or Israel, * even Pekah the son of Remaliah have taken evil Counsel against thee, saying,

I. The Jews are promised Deliverance from the confederate Forces of Syria & Israel, and the End of the Kingdoms of Syria and Israel is foretold.

ANNOTAT.

(pp) See the Preface §. 5. (q) The Name signifies, a Remnant shall return; it alluding to the Promises made by God that a Remnant should return from Captivity, and that God would never cut off his People, but would still leave a Remnant, to whom he would make good all his Promises in their proper times.

(r) Compare Exod. 14. 13, 14. (s) The King of Israel seems to be call'd all along here by Isaiah, not Pekah, which was his proper Name, but the Son of Remaliah, by way of Contempt, Remaliah his father being likely a mean obscure Man probably a Baker, as I have observ'd in note (a) on Hosea 7. 6. Thus the Enemies of David were wont to call him out of slight the Son of Jesse.

PARAPHRASE.

6 Let us go up against Judah, and vex it, and let us make a Breach or Party therein for us; and set up a new King of a different Family from that of David in the midst of it, even the son (s) of Tabeal. 7 Thus says the Lord God, It, viz. their Purpose shall not stand, neither shall it come to pass. 8 For the Head City of Syria is or shall be no other than Damascus, and the Head or King of Damascus is and shall be no other than Rezin, who shall be (u) shortly slain by the Assyrians and so an End put to the Kingdom of Syria. And within threelcore (u) and five years shall Ephraim or Israel be broken so likewise by the Assyrians, that it be not a People. 9 And the Head City of Ephraim or Israel which is Samaria, and the Head or King of Samaria which is Remaliah's son, shall both be broken and destroy'd within the foresaid time. If ye of Judah will not believe what is here foretold you for your Comfort, surely ye shall not be established, i. e. it will be a means of your not Acting as ye ought for your Welfare, but doing what will bring Calamities and even a like final Destruction on your Kingdom also.

II.
The foremen-
tion'd Prophecy is
confirm'd.

10 Moreover, the Lord spake again unto Ahaz, saying, 11 For a further Confirmation of my Promises to the House of David never failing, and consequently that the Seed of David shall never be wholly extirpated, till at least my Promises thereto be fulfill'd in the Messias or Christ being descended thereof, Ask thee a Sign of the Lord thy God, ask it either in the Depth, or in the Height above, i. e. either in Heaven or Earth. 12 But Ahaz said, I will not ask, neither will I tempt the Lord, i. e. will not expect he should give any extraordinary Instance to confirm our Belief herein. 13 And Abaz speaking this, (w) not really out of Piety, but out of Unbelief and not caring to rely on God's Promises or any Signs he should give, he, viz. Isaiah said, applying himself no further to Abaz, as perceiving he would have no regard to what he said, but to the House of David in general, Hear ye now, O House of David, Is it a small thing for you to weary Men, but will ye weary my God also? i. e. ye may think it a slight Fault to despise God's Prophets, and so to weary them in speaking to you in vain; but can ye think it a slight Offence to treat God himself so, by wearying as it were his Patience with your Unbelief and other Sins? 14 Therefore the Lord of himself or tho' unask'd by you, shall give you a Sign, Behold, (x) a Virgin shall conceive, and

ANNOTAT.

(s) It do's not appear who this was, but probably some Jew that was disaffected to the House of David, as well as otherwise Wicked.

(u) See 2 Kings 16. 9. and 2 Kings 17. 6, &c.

(w) This appears from Isaiah's Answer v. 13.

(x) The Hebrew word, *Almah*, most properly signifies a Virgin, and is never once used in Scripture in any other Sense, as several learned Men have proved against the Pretensions of the Modern Jews.

bear

P A R A P H R A S E.

bear a Son, and shall call his Name as denoting what he really shall be (*y*) Emmanuel, that is, God with Us, and this Child shall be the Messias or Christ promis'd to David to descend of him, and consequently the said Virgin shall be of the House of David. And therefore the said Messias, as in respect to that Nature he had from all Eternity he shall be truly God, so as to that Nature which he shall take from the Virgin of the House of David, who shall be his Mother, he shall be truly Man; and as such, shall be subject to the Infirmities of Human Nature, Sin only excepted; and so 15 Butter and Honey shall he eat, i. e. he shall be fed with the common Nourishment given to Children in this Country, viz. Milk or Butter and Honey, during his Childhood or Minority, or * till he know to refuse Evil and choose Good. 16 * But this that is afore prophes'd of Emmanuel or Christ being not to be actually fulfill'd till after many Generations to come, therefore for a Present means of your Comfort I foretel you further, that before * This my own Child Shear-jashub (as v. 3.) which is here with me, shall come to the common years of Discretion, so as to know to refuse Evil and choose Good, the Land, i. e. each Land, viz. Syria and the Land of Israel, that thou abhorrest or darest by reason of the ill Intentions of their Kings against thee, shall (*z*) be forsaken or depriv'd of both their Kings.

17 But altho' the Lord shall thus preserve the Family of David, till Christ be born thereof, and shall at present preserve thee Ahaz and Jerusalem from thy Confederated Enemies; yet for thy obstinate Impiety, wherein the Lord foresees thou wilt continue notwithstanding his great Mercy now vouchsaf'd unto thee, in delivering thee and thy People from the present Designs of your said Enemies: for such most base Abuse of his said present Mercy, I foretel thee, in order to bring thee to Repentance if possible, that if thou dost so abuse this his present Mercy, The Lord shall bring upon thee, and upon thy People, and upon thy Father's or David's House, such days of Calamity that have not come on Judah, from the day that the ten Tribes of which Ephraim is Chief, departed from Judah, and erected themselves into a distinct Kingdom: these Calamities shall be brought on thee, as partly by the foresaid Confederate Enemies and Others, so also even by the King of (*a*) Assyria, in whose Help thou dost or shalt place thy chiefest Confidence: 18 * To wit, it shall come to pass in that day, that the Lord shall hiss (*b*) for the Fly that is in

III.
Ahaz and his
People are how-
ever threaten'd
with great Af-
flictions, if not
Repent.

A N N O T A T.

(*y*) I choose to write *Emmanuel* rather than *Immanuel*, because it is wrote the former way in the Greek Testament, and also the Hebrew (*i*) was likely often pronounced as an (*e*), and so may promiscuously be render'd in this Case, as we indifferently say or write, *Incline* or *Encline* &c.

(*z*) See 2 Kings 15. 20. and 16. 9. (*a*) 2 Kings 16. 7, 17, 18. and 2 Chron. 28. 20, 21. (*b*) See the Paraphr. of Chap. 5. 26.

the

P A R A P H R A S E.

the uttermost part of the Rivers of Egypt, *i. e.* not only the Kings of Syria and Israel shall again (c) invade thy Kingdom and make a grievous Desolation therein, but also the (d) Edomites and Philistines, who are Borderers to you on the South and West, in the Angle whereof is the utmost River of Egypt toward Palestine or the Holy Land, shall come against Judah on those sides as a swarm of Flies for Multitude: and the Lord shall hiss for the Bee that is in the Land of Assyria, *i. e.* the King of Assyria instead of helping thee shall distress thee by getting great Gifts and Presents from thee, and so may fitly be compar'd to a Bee, who will not assist thee with his Sting or Forces against thy Enemies or to recover thy own Losses, but only suck all the Honey or Wealth he can from thee. 19 And they shall come, and shall rest all of them in the desolate Valleys, *i. e.* the Valleys which shall be made desolate by them; and in the Holes of the Rocks, and upon all Thorns, and upon all Bushes, *i. e.* they shall come in such Multitudes as to fill all places of Judah, just as swarms of Flies and Bees pitch on all Thorns and other Places proper for and near them. 20 In the same day shall the Lord shave with a Razor that is hired, namely by them beyond the River Euphrates, *viz.* by the King of Assyria, the Head, and the hair of the (e) Feet: and it shall also consume the Beard, *i. e.* as shaving the Hair particularly of the Head, is a token of great Mourning, and consequently of a great Calamity befalling one; so shall the King of Assyria bring great Calamity on Judah, and strip it of its Wealth and Ornaments, and leave it bare, so as that it may be compar'd to a Body, from which the Hair is shaven in all Parts that it naturally grows in. And the King of Assyria may fitly be resembled herein to an hired Razor, because thou Abaz shalt (f) at first hire him thy self to come up to thee, and God shall also duly reward him as the Instrument of his Vengeance, which Reward may fitly be and is elsewhere in (g) Scripture denoted by God's giving Hire to such his Instruments. 21 And it shall come to pass in that day, that the Inhabitants of Judah shall be so Poor, that a Man shall have no more Cattle to nourish than a young Cow and two Sheep. 22 And yet it shall come to pass for the abundance of Milk that they shall give, by reason of the plenty of Grass, (the whole Land turning to Pasture for want of Hands or Opportunity to till and improve it otherwise) and by reason of the want of more Cattle to eat the Grass, he shall eat Milk and Butter for his chief Sustenance: for Butter and wild Honey or such as is found in the Woods

A N N O T A T.

(c) That they did so two years successively, *viz.* the two first of Abaz's Reign, see Dean Prideaux's Connexion of the O. and N. Test. Part 1. pag. 2, 3, 4.

(d) 2 Chron. 28. 17, 18.

(e) The Feet are often used in Scripture out of Modesty to denote the secret Parts.

(f) 2 Kings 16. 7, 17.

(g) Ezek. 29. 18, 19.

shall

P A R A P H R A S E.

shall every one eat for their chief Sustenance, that is left in the Land. 23 And it shall come to pass in that day, that every Place shall be, where there were a thousand Vines, which in times of Peace and Prosperity would let at a thousand pieces of Silver, it, viz. every such Place or Vineyard shall even be for Briars and Thorns, i. e. shall be left Uncultivated, and so be over-run with Briars and Thorns. 24 With Arrows and with Bows shall Men come thither, either to hunt wild Beasts, or to defend themselves against them; because all the Land shall become so full of Briars and Thorns, as that the wild Beasts shall harbour therein in great Abundance. 25 And all the Hills that are wont to be digg'd with the Mattock, * that the fear of Briars and Thorns may not come thither, i. e. that they may be kept clear from Briars and Thorns, and so be fit for Vineyards which were usually planted on Hills; * then shall be for the sending forth of Oxen, and for the treading of lesser Cattle, i. e. shall then be uncultivated, and so turn to Pasture or bring forth Grass only for Cattle to eat: so great shall then be the Desolation and Destruction both of Man and Beast. And as what is afore said from v. 17. inclusively, at least partly and primarily was fulfill'd in the days of Abaz himself; so it might also partly and more fully be compleated by the Invasions of the Kings of Assyria or Babylon into Judah in (b) the following Reigns.

Chap. VIII. Moreover, the Lord said unto me, Take thee a great Roll, large enough to contain all the particular Prophecy, which relates to the present Subject and reaches to the end of Chap. 12. and write in it with a Man's Pen, i. e. with such a Pen and in such a Character as is in common use among you, concerning Maher-shalal-hash-baz as follows (v. 3.) 2 Now I had a due time afore by the Order of God taken unto me another Wife besides the Mother of my son Shear-jashub afore (Chap. 7. 3.) mention'd, and married her before faithful Witnesses, whom according to custom I took to record or be Witnesses of our Marriage, viz. Uriah the Priest, and Zechariah the son of Jeberechiah. 3 And I went in unto or lay with the Prophetess, so call'd probably as having her self the Gift of Prophecy, and she conceiv'd and bare a Son; then said the Lord to me what is afore v. 1. mention'd, and withal order'd me to Call his, viz. my new born Son's name Maher-shalal-hash-baz, which signifies to run swiftly to the Spoil and make haste to the Prey, and shall be given to the Child, to denote (i) the speedy Destruction of the confederate Kings of

IV.

The Prophecy of the Destruction of the Kingdoms of Syria and Israel confirm'd again.

A N N O T A T.

(b) For it is to be known, that after the Reign of Hezekiah, the King of Assyria made himself also King of Babylon. And after that the King of Babylon made himself King of Assyria. And therefore Assyrian is sometimes used in Scripture for Babylonian.

(i) It was foretold Chap. 7. 16. that before Isaiah's elder son, viz. Shear-jashub should come to years of Discretion, Damascus and Samaria should be destroy'd. And

PARAPHRASE.

v.
The Jews are again threaten'd with dismal Calamities, if they rely not on God's Promises afore given them, but use wicked Means for their Safety, even such as are Treacherous to their Country.

Syria and Israel. 4 For before the Child shall have knowledge to cry; My Father and my Mother, the Riches of Damascus and the Spoil of Samaria shall be taken away before the King of Assyria, *i. e. both the said Kings and their Kingdoms shall be destroy'd.*

5 The Lord spake also unto me again, saying, 6 Forasmuch as many of this People, *viz. Judah* refuses the Waters of Shiloah that go softly, and rejoice in Rezin, and Remaliah's son, *i. e. slight or dare not confide in the Forces of their own King, and therefore secretly are Friends to the other two Kings, as being resolv'd to be of the strongest Side:*

7 Now therefore, behold the Lord bringeth up upon them of Judah an Army, which shall over-run them as the Waters of the river Euphrates, which are strong and many, over-run and carry all before them when they overflow their Banks; even (k) the King of Assyria, and all his strong and many Forces which are the support of his Glory: and he shall come up out of his own Country, as the river Euphrates when it flows over all his Channels, and do's go over all his Banks. 8 And he shall pass thro' Judah, he shall over-run it as if the foresaid River did overflow and go over it; he shall endanger the whole Kingdom of Judah, as if the waters of Euphrates did overflow it so high as to reach even to the Neck of the Inhabitants; and or even the stretching out of his Wings or the several Parts of his Army, shall fill the Breadth of the Land, O Emmanuel, *i. e. of the Land of Judah, wherein notwithstanding shall in due time be born the Messias or Christ, who shall be Emmanuel, (as Chap. 7. 14.)* 9 For altho' ye associate your selves against Judah, O ye People of Syria and Israel, and or yet ye shall be broken in pieces, *i. e. discomfited and disappointed of your ill Designs against Judah, particularly as to your utterly destroying of the House of David:* and give ear or mind well what I foretel you, All ye of far Countries, that shall make up the Assyrian Army: tho' ye gird your selves, and or yet ye shall be broken in pieces: I say again to shew you the Certainty of what I foretel you, tho' ye gird your selves or come in all respects well-appointed for War and fight Courageously, and or yet ye shall be broken in pieces. 10 Take counsel together, and it shall come to nought; speak the Word, and it shall not stand, *i. e. tho' you take the very best and wisest human Measures, yet your foresaid Purposes, especially of destroying the House of David, shall be disappointed:* for God is with us, *i. e. That*

ANNOTAT.

And here it is foretold, that the said Destruction should be before Isaiah's younger Child should be able to say, Father or Mother. Which came to pass, as appears from 2 Kings 15. 29, 30. and 16. 9. For the Certainty of the speedy Destruction, the younger Child's name includes the same thing twice repeated.

(k) This is to be understood of Sennacherib in the days of Hezekiah, as 2 Kings 18. 13, 17, &c.

most

P A R A P H R A S E.

most Eminent Son of David, who is to reign over all the World, is truly God as well as he is to be truly Man; and as he is before prophesied of under the name of Emmanuel, because when he is born into the World, God will then dwell in his Human Nature with us here on Earth; so as to his Divine Nature He is even at present with us, to help and defend his People, and especially the House of David from which he is to descend as Man; and He being as God of infinite Power, not all the Power of Man, much less of the Syrian and Israel or the Assyrians and their Confederates can disannul what he has decreed: 11 This I fear not to foretel you that are the open Enemies of Judah, tho' you are so powerful, and the more likely to succeed in your Designs against Judah, because of many of Judah being your secret Friends, and so ready to join and help you in ruining their own Country. However I fear not to foretel this to you and all such your Friends at present among us: For the Lord spake thus to me with a strong hand, i. e. I felt an extraordinary Impulse to deliver this Message to you, and was endued with suitable Courage so to do; and the Lord further instructed me that I should not walk in the way of this People, i. e. should not join with those of Judah that were secret Friends to the Syrians &c. God thus instructed me, saying, 12 Speak to the People of Judah thus: Say ye not, A Confederacy to all them to whom this People shall say, A Confederacy, i. e. be ye not secretly Confederates with the Syrians and Israel &c. as some among us are; neither fear ye their Fear, nor be afraid, i. e. for whereas they are so confederate out of Fear, as thinking the Enemies Power not to be resisted, hereby they have not due Esteem of the Power of God, nor Trust in him. 13 Wherefore sanctify, i. e. have holy or due Apprehensions of the Lord of Hosts himself, and let him be your Fear, and let him be your Dread. 14 And he shall be for a Sanctuary or Refuge and Protection to those that thus truly believe and trust in him: but on the other hand, God or his Promises and Dealings shall be for a Stone of Stumbling, and for a Rock of Offence to both the Houses of Israel, i. e. to the People of Judah as well as of Israel; for a Gin, and for a Snare to the Inhabitants of Jerusalem: 15 and Many among them shall stumble and fall, and be broken, and be snared, and be taken, i. e. the Gracious Dealings of God with the whole House of Jacob in giving them his Law, and therein many and great Promises to encourage them in their Obedience to him &c. shall be abused and so become the Occasion of the Ruin both of the Kingdom of Israel and also of Judah: and more especially their Unbelief of Emmanuel aforementioned or Christ, and the Crucifixion of him at Jerusalem, and their persisting in their Unbelief even after Christ's Resurrection and the Descent of the Holy Ghost at Jerusalem &c. shall be the Occasion of the signal Destruction of Jerusalem and the Inhabitants thereof by the Romans, and during the Siege of Jerusalem. 16 Bind

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up the Testimony, seal the Law among my Disciples, *i. e.* but do thou my Prophet Isaiah deliver these Declarations of my Will and Purposes to the People of Judah, and let those who are my faithful Servants keep them safely or lay them up well in their Memory. And altho' at present they may be as a Book seal'd up or not easily understood, yet when the time shall come that the Events shall answer the said Predictions, they will be a Justification of my Divine Truth, and of those who have or shall depend on my Word. 17 And of this Number do I Isaiah profess my self to be: therefore I will wait upon the Lord that at present hides his Face from the House of Jacob, and I will look for him, or not doubt but he will fulfil his Promises in their due time. 18 Behold, I am the more convinced of this because I and the Children, *viz.* Shear-jashub and Maher-shalal-hash-baz, whom the Lord has given me, are for Signs, and for Wonders in Israel; from the Lord of Hosts, which dwells or whose Temple is in mount Sion, *i. e.* I and my Children are remarkable for being visible Pledges of God's Promises, and Remembrancers of his Veracity and the People's Duty. For which reason, as we are admir'd and respected by well-dispos'd Persons, so we are made the Objects of Scorn and Derision to Hypocrites and Unbelievers. And herein Isaiah represented also Christ, in whose Person likewise as well as his own he spake this, as appears from Hebr. 2. 13. Christ and his Disciples being alike dealt with in respect of the different Treatment they receiv'd from good or bad Men. 19 And when they shall say unto you, Seek unto them that have familiar Spirits, and unto Wizards that *whisper, and that mutter the Answers they give to those that consult them, should not a People seek unto their God, *i. e.* should not you rather, who are his peculiar People, seek to your God who is the True or Living God? What a Madness is it for you to seek for the Living unto the Dead, *i. e.* to ask counsel about what you who are living should do for your Good, of false Gods or Idols which have no Life in them. 20 If you will truly consult your own Welfare, have recourse to the Law and to the Testimony, *i. e.* Oracles of God: if they that advise you (as v. 19.) speak not according to this Word, *i. e.* advise you not what is agreeable to the Will of God, it is because there is no Light or right Understanding in them, and therefore there shall be no Prosperity to them. 21 And they shall pass thro' it, *viz.* their Land, hardly bestead and hungry, *i. e.* they shall wander up and down for Relief under their Calamities, but in vain: and it shall come to pass, that when they shall be hungry, and shall be able to find no Relief for their Hunger or other great Calamities, they shall fret themselves, and fall into such rage of Despair, as to curse their King, as imputing to his ill Conduct great part of their Miseries, and even (!) their

A N N O T A T.

(!) Compare Revel. 16. 10, 11. What is here said, is to be understood in reference to the grievous Calamities that should befall both Israel and Judah for their Impenitence.

God,

P A R A P H R A S E.

God, as the chief Author of their Calamities. 22 * And they shall look upwards to Heaven, and they shall look downwards to the Earth; and behold, which way soever they look, they shall see nothing but Trouble and Darknes, even Dimness arising of Anguish, * and Darknes or Distress shall fall upon them, and they shall not be able to flee away from the Distress thereof, viz. of that Land or Time.

Chap. IX. * As at the (U) first or former Time He, viz. God made vile or greatly afflicted the land of Zabulon, and the land of Naphtali, by Tig-lath pileser (m) the King of Assyria; so hereafter he shall make glorious the two lands aforesaid of Zabulon and Naphtali, which ly by the way of the Sea beyond Jordan, in part of Galilee of the Gentiles. 2 The People that walked in Darknes, have seen, i. e. shall as certainly as if they had already seen a great Light: they that dwell in the land of the shadow of Death, upon them hath the Light shined, i. e. shall certainly shine, viz. the most Glorious Light of the Gospel by means of Christ's dwelling (n) at Capernaum, and so most frequently preaching among them. 3 Thou hast multiply'd the Nation, i. e. whereas the foresaid King of Assyria carried many away captive out of Israel, and so lessen'd the Nation; under

VI:
The Prophet foretels the Restoration of Peace and Prosperity unto Jeruzalem, and therewith Mystically or Typically the great Comfort that the Gospel or Christ should bring to the World by his Birth &c.

A N N O T A T.

(U) As the beginning of Chap. 9. contains a very remarkable Prophecy of our Saviour, so the Learned and Judicious Mr Mede could not forbear, saying, that he thought the Devil did owe it a Spight from the Beginning; inasmuch that by wrong Pointing and wrong Translating the Sense of this Place is so darken'd, that according to the common Exposition of it, it is hard to defend St Matthew's Application thereof to our Saviour, much less to see the Evidence of so Noble and Clear a Prophecy in it self, or Rightly expounded. One thing that has contributed to the Darkning thereof, is the wrong Pointing or Distinguishing of it, by referring the first six Hebrew Words to this Prophecy, and so beginning therewith this Chap. 9. whereas the said Words should be refer'd to what goes before, and so make the End of Chap. 8. as they do in St Jerom's or the Vulgar Latin Version, and the Syriac and Arabic Versions; and as Mr Mede says in the Chaldee Paraphrase. Whereby he must mean some other Copy that he made use of, than that in our Polyglot Bible. For this makes the Chaldee Paraphrase begin Chap. 9. just as the Hebrew do's. The other Particular that has darken'd this Prophecy, is wrongly understanding and rendring two Hebrew Verbs, the first by *be lightly afflicted*; and the second by *did more grievously afflict*. Whereas the first Hebrew Verb do's also signify and so may be render'd, *be made vile*, or *greatly afflicted*; and the latter Hebrew Verb may be render'd, *be shall make glorious*. And the Text thus render'd, as in the Paraphrase, contains a Clear and Noble Prophecy of Christ. I shall take the Opportunity here to observe to the Reader, that wherever else he finds Our Common English alter'd, there is alike Good ground for it, tho' for Brevity sake, I do not stand expressly to shew it. Thus particularly as to that other remarkable Prophecy of Christ, Chap. 7. 14, 15, 16. in which two last Verses, I have for the like Reason alter'd our Common Version.

(m) 2 Kings 15. 29.

(n) Matth. 4. 13, 14, &c.

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the Gospel God shall multiply the Nation of the true (o) Israel, or enlarge his Church by adding thereto daily such as believe the Gospel. Thou hast increas'd, i. e. thereby shalt certainly increase the Joy to him or it, viz. the Church: they shall joy before thee or in a Religious manner, according to the Joy in Harvest, and as Men rejoice when they divide the Spoil, i. e. with the greatest Joy. And as the foregoing Prophecy from v. 1. hitherto was chiefly fulfill'd by Christ, so was it in a less degree by Hezekiah, to whose Reign what follows v. 4, 5. seems most naturally and clearly to refer, viz. 4 For thou hast broken, i. e. shalt certainly break the yoke of his Burden, i. e. the Burdensome-yoke of the King of Assyria, and the Staff of his Shoulder, i. e. the Power of the said King, whereby he lays heavy Burdens on the Shoulders of the People of Israel and Judah, the Rod or Scepter, i. e. Power and Authority of his Oppressor, viz. the foresaid Oppressor of Israel and Judah, thou shalt put an end to his foresaid Power and Oppression, as in the day of Midian, (p) i. e. as thou didst to the Oppression of the Midianites, on a sudden and by thy more immediate hand. 5 For every common Battle of the Warrior is wont to be with confused Noise, and Garments roll'd in Blood, but this shall be with Burning and Fuel of Fire, i. e. the means whereby the Army of the King of Assyria, viz. Sennacherib shall be destroy'd, and so an end put to the Assyrian Oppression over the land of Judah, shall be by (q) an hot pestilential Blast, which shall of a sudden destroy his Army, as if they had been burnt with Fire. And this Destruction of Sennacherib's Army shall be a Type of, and so this part of this Prophecy shall be most fully and ultimately completed by the Destruction of Christ's Enemies at the (r) Last Day. And in like manner what follows, tho' chiefly applicable to Christ, yet may be also in a less degree applicable (s) to Hezekiah, viz. 6 For unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulder: Hereby may well be understood, that altho' Abaz the present King was himself a very wicked Prince, yet by God's Blessing his son Hezekiah was a very religious Prince, and so such an One as by his pious and prudent Government when he came to be King, would restore the Kingdom, not only to a peaceful, but even to a very flourishing State again, so as that he should be (t) fear'd and courted even by foreign Princes or Nations: on which account he would justly deserve to have the greatest Titles of Praise and Respect given to him, that are fit*

A N N O T A T.

(o) Gal. 6. 16.

(p) Judg. 7. 21, 22, &c.

(q) 2 Kings 19. 7, 35.

(r) 2 Thess. 1. 7, 8. Revel. 20. 9, 10.

(s) To understand v. 6, 7. wholly of Hezekiah, and exclusively of our Saviour, or wholly of our Saviour and exclusively of Hezekiah, seem two Extreams: the Middle between which seems more agreeable to Truth and other like Places of Scripture, particularly Psal. 45. and 72. (t) 2 Chron. 32. 22, 23.

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to be given to an earthly King. And herein Hezekiah might be look'd on as in some respects a Type of Christ: at least what is here said of him, may and is to be understood, in the highest sense the Words bear, of Christ, whose Birth and Government was then the comfortable Expectation of all pious Persons, and would be the means of the greatest Comfort to all good Persons, that ever were or should be. Forasmuch as Christ was the Son of God in the highest sense of Son-ship, and so God the Father's giving him to dy for Man was a Token of the greatest Kindness, that could be shewn to Man; and the greatest Comfort must arise to all good Persons from the Assurance they have, that after Christ's Ascension into Heaven, all Power in Heaven or Earth, or the Government of all the World, was given to him for the Good of his Church, and that in respect of his human Nature as it belong'd to his Divine from all Eternity. And on account of the mysterious Union of the Divine and human Nature in Christ's Person, and his wonderful Love to Mankind, &c. his Name shall be called, i. e. he shall really be Wonderful, and particularly a wonderful Counsellor, i. e. wonderful in Counsel, or as to the Mystery of our Redemption, which is represented in Scripture as the grand Master-piece of the Divine Wisdom; The Mighty God, The Everlasting Father, i. e. the Author of our Eternal Salvation, and the Father or Head of the World to come, i. e. of the Gospel-state, which is represented all along in Scripture as the Kingdom of the Messiah; The Prince of Peace, chiefly as making Peace between God and Man. 7 Of the Increase of his Government and Peace there shall be no End, i. e. the Christian Church shall increase in Extent, and so in Power and Peace to the end of the World: upon the Throne of David and upon his Kingdom, to order it, and to establish it with Judgment and with Justice, from henceforth even for ever: the Zeal of the Lord of Hosts will perform this, not for Man's Deserts, but for his own Honour in making good his gracious Promises, as to the Redemption or Deliverance of Judah from the Power of the Assyrians in the days of Hezekiah, so more especially as to the Redemption of Mankind, from the Power of Sin and Satan by our Lord Jesus Christ.

8 The Lord has formerly sent a Word into, i. e. denounced Judgments unto or against that part of the House of Jacob, which is now peculiarly stil'd Israel, and it, viz. the said Judgments hath already lighted upon Israel in part, and shall do to the full unless prevented by their Repentance. 9 And all the People shall know or experience so much, even Ephraim and the Inhabitants of Samaria, that say in the pride and stoutness of Heart, 10 The Bricks are fallen down, but we will build with hewn Stones: the Sycomores are cut down, but we will change them into Cedars, i. e. that slight God's Judgments, as if the Damage suffer'd by them might easily be repair'd, and not only so, but their State still advanced for the better; and therefore instead of humbling themselves and repenting,

VII.
The Prophet here threatens the Kingdom of Israel with Destruction, for their obstinate Impiety.

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repenting, indulge themselves the more in their Pride and Luxury.
 11 Therefore the Lord shall set up the Adversaries of Rezin against him, and join his Enemies together, *i. e. the Lord having subdued Rezin, on whose Alliance Israel so much relies, by the King of Assyria; after that the said King with his united Forces; both out of Assyria and also out of Syria now conquer'd by him, shall come against Israel.* 12 The Syrians before or from the East, and the Philistines also behind or from the West, shall come against Israel together, and they shall devour Israel with open mouth. For all this his Anger is not turned away, but his hand is stretched out still to punish further Israel. 13 For after such his Punishments the People of Israel turns not, *i. e. will not turn unto him, viz. God that smites them or punishes them to bring them to Repentance,* neither do, *i. e. will they seek the Lord of Hosts.* 14 Therefore the Lord will cut off from Israel Head and Tail, Branch and Rush in one day, *i. e. will cut off both Great and Small by one general Calamity.* 15 The Ancient and Honourable, he is the Head: and the Prophet that teaches Lies, he is the Tail, *(u) i. e. of the meaner Sort which shall be cut off.* 16 For the said Prophets as being the Leaders of this People cause them to err, and they that are led of them are destroyed. 17 Therefore the Lord shall have no joy in their young Men, neither shall have mercy on the Fatherless and Widows: for every one is an *(w)* Hypocrite, and an Evil Doer, and every Mouth speaketh Folly. For all this his Anger is not turn'd away, but his hand is stretched out still. 18 For Wickedness burns or causes utter Destruction, as the Fire do's where it can't be stop't: it shall devour the Briers and Thorns, and shall kindle in the Thickets of the Forest, and they shall mount up like the lifting up of Smoak, *i. e. Wickedness shall destroy both Great and Small.* 19 Thro' the Wrath of the Lord of Hosts is the Land darken'd, *i. e. distress'd:* and the People shall be consum'd by the Divine Wrath, as the Fuel of the Fire is by the Fire. So grievous shall be their Distress, that no Man shall spare his Brother. 20 *But he shall snatch on the right Hand, and be hungry; and he shall eat on the left Hand, and they shall not be satisfied, *i. e. they shall plunder and devour one another without giving over: they shall eat every Man the Flesh of his own Arm, i. e. the Flesh of those of his own Country, and even of his own Blood.* 21 Manasseh shall prey on Ephraim, and Ephraim on Manasseh as long as they can, and then they together shall be against Judah. For all this his Anger is not turn'd away, but his hand is stretched out still. Chap. X. For wo unto them, *viz. the Rulers of Israel,* that decree unrighteous Decrees, and that write Grievousness which they have prescrib'd, *i. e. enact grievous Laws, viz.* 2 to turn aside the Needy from Judgment,

(u) 1 Kings 13. 33. *(w)* The word in Hebrew signifies *profane* or *lewd* also.

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and to take away the Right from the Poor of my People, that Widows may be their Prey, and that they may rob the Fatherless. 3 And what will ye do in the day of Vilitation, and in the Desolation which shall come from far? to whom will ye flee for Help? and where will ye leave your Glory, *i. e. Honours and Possessions that they may not be a Prey to your Enemies? Wherefore since it is not in your Power to secure to your selves your Riches &c. which ye get by Injustice and Oppression, this should be a Motive to you, not to use any Ill means to enrich your selves.* 4 Indeed so far shall ye be from securing your Riches, that you shall not be able to secure your selves from your Enemies: for without me, *i. e. being destitute of my Protection*, they, *viz. the Rulers of Israel* shall bow down among the other Prisoners, *i. e. shall be ignominiously dealt with as Slaves*, and or else they shall fall * among the Slain. For all this his Anger is not turn'd away, but his hand is stretched out still.

5 O Assyrian, the Rod or Executioner of my Anger, and the Staff or Power I have put in their hand is the Instrument to execute my Indignation. 6 I will send him against an hypocritical or wicked Nation; and against the People of my Wrath will I give him a Charge to take the Spoil, and to take the Prey, and to tread them down like the Mire of the Streets. 7 Howbeit, he meaneth not so, neither doth his heart think so, *viz. that in what he do's to other Nations, he is only the Instrument of my Wrath toward them: but it is in his heart to destroy, and cut off Nations not a few, i. e. his own Design is purely to extend his Conquests, and so to gratify his own Ambition.* 8 For he says out of Pride, as ascribing his Conquests only to his own great Power and Prudence, Are not many * Kings altogether my Princes, *i. e. tributary to me, and so subject to my Command, as are the Princes of my own Kingdom or Assyria.* 9 Is not Calno now become subject to me, as Carchemish was afore? is not Hamath, as Arpad? is not Samaria, as Damascus? 10 As my hand has found or subdued the Kingdoms of other Nations that did worship Idols, and whose graven Images did excel them of Jerusalem, and of Samaria. 11 Shall I not, as I have done unto Samaria and her Idols, so do to Jerusalem and her Idols? *which is spoken by Isaiah in the Person of the King of Assyria, who look'd on the God of Judah to be no better than the Gods of the Countries round about.* 12 Wherefore it shall come to pass, that when the Lord hath perform'd his whole Work upon mount Zion, and on Jerusalem in permitting it to be besieg'd by the Assyrian Army, I will punish the Fruit, *viz. Works of the stout Heart of the King of Assyria, and the Glory of his high Looks.* 13 For he saith, By the Strength of my hand I have done it, and by my Wisdom; for I am prudent: and I have remov'd the Bounds of the People, and have robbed their Treasure, and I have put down the Inhabitants like a valiant Man. 14 And my hand hath found as

a net:

VIII.

The Destruction
of Sennacherib's
Army is foretold.

PARAPHRASE.

a nest the Riches of the People: and as one gathereth eggs that are left, have I gathered all the Earth, and there was none that mov'd the wing, or open'd the mouth, or peeped, *i. e. I have made my self Master of the Riches of other People, as easily as one takes away a nest of young Birds, neither Dam nor young Ones flying away or making any noise.* 15 Shall the Ax boast it self against him that heweth therewith? or shall the Saw magnify it self against him that shaketh it? as if the Rod should shake it self against them that lift it up, or as if the Staff should lift up it self, as if it were no Wood, *i. e. Men are only second Causes or Instruments in the hand of Providence; and therefore they ought to ascribe all the Glory they have to God, as the Prime Cause. And because the King of Assyria sins in not doing so,* 16 therefore shall the Lord, the Lord of Hosts, send among his Fat ones Leanness, *i. e. shall destroy his principal Men for Strength or Courage and Conduct; and under his Glory he shall kindle a Burning like the burning of a Fire, i. e. God shall humble his Pride by a sudden Destruction of his Army caus'd by an hot* (x) *pestilential Blast.* 17 * Even the Light of Israel shall be for a Fire, and his Holy One for a Flame, *i. e. this sudden Destruction of the Assyrian Army shall be by the more immediate hand of God himself, who is wont visibly to appear to his own People in a Glorious Light like Fire, and did so conduct and protect them, when they came out of Egypt: and it shall burn and devour his Thorns and his Briers in one day; 18 and shall consume the Glory of his Forest, and of his fruitful Field, both Soul and Body, i. e. the Destruction of the Assyrian Army here foretold shall destroy both Great and Small, and shall entirely put an End to the Glory and Haughtiness of Sennacherib himself. And they shall be as when a Standard-bearer faints, i. e. such a Discouragement and Disgrace shall fall on Sennacherib and his Army, as is wont to be occasion'd to an Army by the loss of the Standard, or its being taken away by the Enemy.* 19 And the rest of the Trees of his Forest shall be few, that a Child may write them, *i. e. so few Men of Strength or Note in his Army shall escape the foresaid Destruction, that a Child may be able to keep the Muster-roll.*

IX.
God shall permit
Sennacherib to de-
stroy many of the
Jews for their
Wickedness, but
should preserve Je-
rusalem for his
Servants sake.

20 And it shall come to pass in that day, that the Remnant of Israel, * even such as are escap'd of the House of Jacob from the Invasion of Sennacherib, shall no more again stay or rely for help on him that smote him, *viz. the Assyrian King, as Abaz had formerly done: but shall stay upon the Lord, the Holy One of Israel, in Truth, viz. during the Reign of Hezekiah.* 21 The Remnant aforesaid, shall, during the foresaid Reign, return in Truth, even the Remnant of Jacob, unto the Mighty God. 22 For tho' thy People Israel be as the sand of the Sea for Number, yet only a Remnant of them shall return to their God in Truth, *viz.*

(x) 2 Kings 19. 7, 35.

the

PARAPHRASE.

the Remnant mention'd v. 21. As for the others they shall be destroy'd, at least many of them, by the Assyrians: for the Consumption or Destruction of them, which is by God decreed, shall overflow, i. e. shall spread it self all over the land of Judah, except only Jerusalem, like a Flood that sweeps all before it; and by this means shall God punish the Wicked in Judah with Righteousness or Severity. 23 For altho' Jerusalem and the Kingdom of Judah shall be preserv'd from Destruction, yet for the Sins of Judah the Lord God of Hosts shall make a Consumption, even such an one as is determin'd, i. e. decreed and limited, viz. to be in the midst of all the land, i. e. all over Judah, except Sion or Jerusalem. 24 Therefore thus saith the Lord God of Hosts, O my People, that dwellest in Sion, be not afraid of the Assyrian, viz. Sennacherib. For he shall only think or endeavour to smite thee with a Rod, and to this end shall lift up his Staff against thee, i. e. shall come against Jerusalem with all his Forces to make an entire Conquest of Judah, but it shall be after the manner of Egypt, i. e. as Pharaoh pursued the Israelites when they were going out of Egypt, in order to destroy them or bring them back into Egypt, but his Enterprize fail'd in a wonderful manner; so shall the Enterprize of Sennacherib against Jerusalem fail in a like wonderful manner. 25 For yet a very little while, and the Indignation shall cease, and mine Anger in their Destruction, i. e. it shall appear by the Destruction of Sennacherib's Army, that my Anger is turn'd away from Judah. 26 * Even the Lord of Hosts shall stir up a Scourge for him, viz. the King of Assyria, according to the Slaughter of Midian at the rock of Oreb: and as his, viz. God's Rod was lifted up by Moses on the Red Sea to divide it for the Deliverance of Israel and Destruction of the Egyptians, so shall he lift it up after the manner of Egypt, i. e. God shall give as evident Tokens of his Power interposing for the Deliverance of Jerusalem from the Assyrians, as he did for the Deliverance of Israel from the Egyptians. 27 And it shall come to pass in that day, that his Burden shall be taken away from off thy Shoulder, and his Yoke from off thy Neck, and the Yoke shall be destroyed, i. e. Jerusalem and Judah shall be freed from all Subjection to and Invasion of the King of Assyria, and that because of the Anointing, or for the sake of God's chosen People who are call'd his Anointed, and especially for the sake of Christ or the Anointed emphatically so call'd, who is to descend from the Tribe of Judah and House of David. 28 Methinks I see Sennacherib or his Army, as if already, in his March to Jerusalem, he is come to Aiath, he is passed to Migron: at Michmash he hath laid up his Carriages. 29 They are gon over the Passage: they have taken up their Lodging at Geba; the People of Ramah is afraid, the People of Gibeah of Saul is fled. 30 Lift up thy Voice or cry aloud for Fear, O Daughter of Gallim: cause it, viz. thy Voice or Cry to be heard unto Laish, O poor Anathoth. 31 The People

PARAPHRASE.

of Madmenah is removed, the Inhabitants of Gebim gather themselves to flee. 32 As yet he shall remain at Nob that day, as being within one day's march of Jerusalem. Then he shall sit down before it, and threaten it in the biggest manner, as if he did with his Threatnings (y) shake his hand against the mount of the Daughter of Zion, the hill of Jerusalem. 33 But let not Jerusalem fear him: for behold the Lord, the Lord of Hosts shall lop the Bough with Terror: and the high Ones of Stature shall be hewn down, and the Haughty shall be humbled. 34 And he shall cut down the Thickets of the Forests with Iron, and Lebanon shall fall by a mighty One, i. e. the Lord shall destroy the Assyrian Army, and therein the Chief Commanders and other Officers as well as the Common Soldiers: and this Destruction of the said Army, (which Army may be compar'd to the Forest even at Lebanon for Multitude and Strength) shall be wrought by the Ministry of an (z) Angel.

X.
A Prophecy of
Christ and the Go-
spel-state, especi-
ally the Millen-
nium or Trium-
phant-state there-
of on Earth.

Chap. XI. Tho' the Prophecy from v. 20. of the foregoing Chapter do's primarily belong to the Deliverance of Jerusalem from being taken by the Assyrian Army, yet therein are contain'd some Particulars, which have a secondary respect even to the Remnant or small Number of Jewish Converts under the Gospel, who by their Belief in Christ escap'd the Vengeance that fell on the main Body of the Jewish Nation for rejecting the Gospel. Accordingly we find St Paul expressly applying what is said Chap. 10. 22, 23. to the Jewish Believers or Converts to Christ. What follows in this Chap. 11. do's plainly belong only to the Times of the Gospel, viz. And there shall come forth a Rod out of the Stem of Jesse, and a Branch shall grow out of his Roots, i. e. when the Family of David shall be brought to so low or mean a Condition, as that it may be fitly resembled to the Stock of a Tree, that has been much lopp'd and impair'd, and has but just Life enough left to send out a Sucker or Twig; then out of the said Family of David shall arise or be born the Messias or Christ. 2 And the Spirit of the Lord shall rest upon him, i. e. as Man he shall be endued with the Gifts and Graces of the Holy Spirit without Measure and at all Times, viz. the Spirit, i. e. Spiritual Gift or Grace of extraordinary Wisdom in Divine things, and of extraordinary Understanding in Natural things, the Spirit or Spiritual Gift of extraordinary Counsel to form good Designs, and of extraordinary Might or Courage to execute them, the Spirit or Spiritual Grace of extraordinary Knowledge of God's Will, and of the Fear of the Lord or an extraordinary Disposition to obey the Will of God. 3 And the Holy Spirit shall make him of an extraordinary quick Understanding in the Fear of the Lord, or in things pertaining to Godliness, and of an extraordinary Quickness or Readiness to lay hold of all (a) Opportunities to promote true Piety: and he shall not judge after

(y) Read 2 Kings 18. 19, &c. (z) 2 Kings 19. 35. (a) See John 4. 34

the

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the sight of his Eyes, neither reprove after the hearing of his Ears, *i. e.* according to outward Appearance. 4 But he shall judge according to the Truth of things, and so with Righteousness shall he judge the Poor, and reprove with Equity, for the Meek of the Earth, *i. e.* shall justly rebuke or punish such as oppress the Meek: and he shall smite the Earth or Ungodly with the Rod of his Mouth, and with the Breath of his Lips shall he slay the Wicked, *i. e.* in his Gospel he shall denounce the greatest Threatnings and Punishment against Sinners, which shall certainly fall upon and destroy them, if they repent not. And not only so, but even in a more literal Sense shall he at last destroy Antichrist most eminently so call'd by the Breath of his Lips, or by Fire consuming (b) Antichrist and his Party at Christ's Word or Command. 5 And Righteousness shall be the girdle of his Loyns, and Faithfulness the girdle of his Reins, *i. e.* as a most strict regard to Truth, Integrity and Justice is what is press'd on all by the Gospel, and observ'd by such as are Christ's true Subjects all along the several Ages of Christianity; so a most strict regard to Justice &c. shall be actually had and universally practis'd in Christ's Kingdom, when the last and most Glorious and Happy State thereof shall come, or during the Millennium. And such an universal Practice of Justice and Truth shall be a great part of the Happiness of that Millenary State. Another great part of the Happiness of the said State will be, that all other (c) Creatures as well as Man, shall then be restor'd to a like happy Condition they were in before the Fall, and consequently there shall be no Enmity then between brutish Creatures, or the like. 6 But the Wolf also shall dwell with the Lamb, and the Leopard shall ly down with the Kid: and the Calf, and the young Lion, and the Fatling shall ly quietly together, and a little Child shall be able to lead any of them without being hurt by them. 7 And the Cow and the Bear shall feed together, their young Ones shall ly down together: and the Lion shall not feed on other Creatures, but eat Straw or Grass like the Ox. 8 And the sucking Child shall play on the hole of the Asp, and the weaned Child shall put his hand on the Cockatrice-den, without receiving any hurt from the Asp or Cockatrice. 9 For they, *i. e.* all Creatures whatever shall not then hurt nor destroy any other Creature in all my Kingdom on Earth, of which not only my holy Mountain or Jerusalem shall be the Capital, but all the Earth over which my Kingdom shall then extend, shall then be esteem'd Holy, as the said Mountain now is: for the Earth shall then be full of the Knowledge of the Lord, *i. e.* of the true Practice of Piety; there shall be no part of my then Kingdom on Earth, but where true Piety shall thus prevail and be establish'd, as there is no part of the Sea, but where the Waters cover the Channel or Depth of the Sea.

(b) 2 Thess. 1. 7, 8. and 2. 3, 8.

(c) Rom. 8. 19—23.

XI.
A Prophecy of
the Conversion of
the Gentiles on
the Preaching of
the Gospel by the
Apostles, and also
of the Conversion
of the whole Jew-
ish Nation at last,
and of the Fulness
of the Gentiles.

10 And this shall be brought to pass by the Conversion of the whole Jewish Nation then unto Christ, as well as of the Gentile World: for in that day there shall be *He*, who is the Root (*d*) as well as a Branch (as *v* 1.) out of the Root of Jesse, which shall stand for an Ensign of the People, *i. e.* by the Preaching of whose Gospel the People shall be assembled into his Church; to it, *viz.* his Ensign shall the Gentiles seek, *i. e.* the Gentiles shall be those, who shall chiefly be converted to Christianity at the first Preaching of the Gospel; and at the happy State of the Millennium, the Gentile World shall in a manner universally become Converts to Christ, and his Rest shall be Glorious, *i. e.* there shall be a visible (*e*) Glorious Appearance or Symbol of Christ's Special Presence at Jerusalem during the said Millennium, as there was wont to be under the Law over the Ark, and as Jerusalem or the Temple was styl'd God's (*f*) Resting-place, on account of the Ark being there settled and not remov'd from place to place as afore; so during the said Millennium the Church shall be in a most Glorious settled State, and its Members not forced to flee from place to place for Fear of Persecution. 11 And it shall come to pass in that day, that to compleat the Happiness of the said Time, the Lord shall bring about the Conversion of the whole Jewish Nation wherever then dispersed, and thereupon shall restore them to their own Country. To this end the Lord shall set his hand again the Second time, *i. e.* in as remarkable a manner as he brought Israel of old out of Egypt, to recover, *i. e.* convert to Christianity, and thereupon restore to their own Country the Remnant of his People which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the Sea, *i. e.* from all Countries where they shall then be dispersed. 12 And or even he shall set up an Ensign for the Nations, and shall assemble the Outcasts of Israel, and gather together the dispersed of Judah from the four Corners of the Earth, *i. e.* the Gentiles shall not only be converted All in general themselves to Christianity, but thereupon with one Accord, as by a Signal, shall join together to help restore all the Jews (now likewise converted) to their own Country. 13 The Envy also of Ephraim or the ten Tribes against Judah shall depart or cease, and the Adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah

A N N O T A T.

(*d*) To shew the Pre-existence of Christ before Jesse, and consequently before the Creation, Christ is here styl'd the Root of Jesse, to denote that he was the Maker of Jesse, as well as he was to be his Descendent. And that the Hebrew word is so here to be understood in its primary and common Sense, is evident from Rev. 22. 16. So that the Criticism here made by some learned Men, *viz.* that the Hebrew word signifies a Branch growing out of a Root, as well as a Root, seems to be ill-grounded, or of no use at least here, but rather to take away the Import of a Text design'd for a Proof of our Saviour's Pre-existence before the Creation. (*e*) Revel. 21. 22, 23, 24. (*f*) Psal. 132. 8.

EnA 31

shall

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shall not vex Ephraim. 14 But they shall fly upon the Shoulders of the Philistines toward the West, they shall spoil them of the East together: they shall lay their Hand upon Edom and Moab, and the Children of Ammon shall obey them, *i. e. such as were of old the chief or most inveterate Enemies of the Jews shall at the time here foretold lay aside all Enmity toward them, and shall readily and gladly do them all the Service or Kindness they can.* 15 And the Lord shall utterly destroy the Tongue or Bay of the Egyptian Sea, and with his mighty Wind shall he shake his hand over the River Nile, and shall smite it in the seven Streams, and make Men go over dry-shod, *i. e. God shall remove all Impediments that may obstruct the Jews Return into their own Country, in as Miraculous a manner, as if he dried up the Waters of the Nile or the (g) Mediterranean Sea, as he did formerly the Red Sea.* 16 And likewise there shall be an High-way or easy Passage for the Remnant of his People, which shall be left, to come from Assyria or the Eastern parts of the World beyond Euphrates; for God shall remove all Obstacles, in as Miraculous a manner (if occasion) as if he dried up the Waters of Euphrates (b) for the Jews to pass over; like as it was done to the Red Sea for the Passage of Israel, in the day that he came up out of the land of Egypt.

Chap. XII. And in that day thou shalt say, *i. e. this following or the like Song will be very proper to be sung by the Jews, after the Deliverance of Jerusalem from Sennacherib's Army, and also both by the Jews and Gentiles in the Triumphant State of the Church during the Millennium, and describ'd in the foregoing Chapter, viz.* O Lord, I will praise thee: tho' thou wast angry with me, thine Anger is turned away, and thou comfortedst me. 2 Behold, God is my Salvation: I will trust, and not be afraid; for the Lord JEHOVAH is my Strength and my Song, he also is become my Salvation. 3 (1) Therefore with Joy shall ye draw Water out of the Wells of Salvation, *i. e. with joyful Thankfulness shall ye receive Blessings from God the Fountain of all Blessings.* 4 And in that day shall ye say, Praise the Lord, call upon his Name, declare his Doings among the People, make mention that his Name is exalted. 5 Sing unto the Lord; for he hath done Excellent things: this is known in all the Earth. 6 Cry out and shout *more especially* thou Inhabitant of Zion; for *in a more especial manner* Great is the Holy One

XII.

A Song proper for the several joyful Times of the Church, afore prophesied of.

A N N O T A T.

(g) That part of the Mediterranean Sea which wash'd the Coast of Egypt, and into which the Nile emptied it self, was call'd the Egyptian Sea.

(b) Compare Revel. 16. 12. (1) Commentators usually observe, that the Jews were wont to say this Verse, when with a great deal of Joy and Ceremony they drew Water out of the Stream of Shiloah on the last day of the Feast of Tabernacles. To which Custom our Saviour is suppos'd to allude John 7 37.

of

P A R A P H R A S E.

of Israel in the midst of thee, viz. as in the days of Hezekiah, especially after the Deliverance of Jerusalem from Sennacherib, God was with great Piety and Solemnity worship'd at his holy Temple; so also during the Millennium, Jerusalem shall be not only the Capital of Christ's Kingdom on Earth, where (k) his Apostles &c. shall reside as the Chief Ministers of his said Kingdom, but also at Jerusalem there shall be constantly a Shechinah (l) or most Glorious visible Symbol of Christ's own Special Presence there; and accordingly there, and before the said most Glorious Appearance or Symbol, shall be perform'd the most Solemn Service of God.

S E C T I O N IV.

Containing such Prophecies of Isaiah, as were deliver'd (ll) in the Reign of Hezekiah, and take up all the large Remainder of this Book, and therefore may most fitly be distinguish'd into the following Subdivisions, viz.

S E C T. IV. N^o. I.

Containing a Prophecy against Babylon, which takes up Chap. XIII. 1 — XIV. 28.

I.
The Taking of
Babylon by Cyrus
&c. and its after
utter Destruction
is foretold.

Chap. XIII. The Burden of Babylon, i. e. a Prophecy containing Burden or grievous Punishments, which shall fall on Babylon, and which Isaiah the son of Amoz did see, i. e. had reveal'd to him in a Vision. 2 Lift ye up a Banner upon the high Mountain, as is usual to be done for to assemble Men of Arms or Soldiers together to enter on a War, exalt the Voice unto them, shake the hand, which were other Signs us'd on the foresaid Occasion, that they may go into the Gates of the Nobles, i. e. list themselves under the several great Officers and Commanders of the Army or Armies that are to be raised against Babylon. 3 I have commanded my (m) Sanctified ones, i. e. I have or shall so order things, that those, whom I have appointed and set apart for this Purpose, shall undertake the War against Babylon. I have also call'd, i. e. shall call or excite my Mighty ones, i. e. those whom I shall endue with Strength and Power sufficient for to execute my Anger on Babylon at the time appointed by me, even them that shall rejoice in executing my said Anger, which shall illustrate my Highness or Supreme Sovereignty over all the

A N N O T A T.

(k) Revel. 21. 12, &c.

(l) Ibid. 22. 23, &c.

(ll) See the Preface to this Book §. 6. (m) To sanctify war in Hebrew is the same as to prepare war, as Joel 3. 9. And to the same purpose Cyrus is call'd God's Anointed Chap. 45. 1. of this Prophecy.

World

P A R A P H R A S E.

World. 4. *There shall be the Noise of a Multitude assembled together round the Banner (v. 2.) set up in the Mountains, like as of a great People: a tumultuous Noise of the Kingdoms of Nations gather'd together: the Lord of Hosts, the Name whereby the God of Judah is pleas'd to distinguish himself, musters the Host of the Battle, i. e. is he which causes the foresaid Army to come together, and march against Babylon.* 5. *They come from a far Country, from the end of Heaven, i. e. they that shall come under Darius the Mede and Cyrus against Babylon shall come from Countries very far distant; even the Lord of Hosts v. 4. shall cause them to come, and they shall be the Weapons of his Indignation, to destroy the whole Land, or put an end to the Kingdom of Babylon.* 6. *Howl ye Babylonians, for the Day of the Lord, or wherein he will do this, is at hand, i. e. will as certainly come as if it was now at hand, or Babylon now besieg'd so as that it must fall into the Enemies hand: for it, viz. the Day aforementioned shall come as a Destruction from the Almighty, and so which can't be withstood.* 7. *Therefore shall the taking of Babylon by the foresaid Darius and Cyrus happen in such a manner, that all Hands shall be faint, and every Man's Heart shall melt.* 8. *And they shall be afraid on a sudden: even Pangs (n) and Sorrows shall take hold of them, they shall be in pain all on a sudden, and the Pain shall be also as great as that of a Woman that travails: they shall be amazed one at another, their Faces shall be as Flames, i. e. red and fiery with the Wine they have been drinking.* 9. *Behold, the foresaid (v. 6.) Day of the Lord cometh, cruel or grievous both with Wrath and fierce Anger, to lay the Land (as v. 5.) desolate; and he shall destroy the Sinners thereof out of it.* 10. *For the Stars of Heaven, and the Constellations thereof shall not give their Light: the Sun shall be darkned in his going forth, and the Moon shall not cause her Light to shine, i. e. there shall be an entire Downfall of the whole State or Empire of Babylon.* 11. *And thus I will punish the then (o) Lady or Empress in Chief of the World, viz. Babylon and its Rulers for their Evil, and the Wicked for their Iniquity; and I will cause the Arrogancy of the Proud to cease, and will lay low the Haughtiness of the Terrible.* 12. *I will make such an Havok of the principal Men of Babylon for Arms or Government, that such a Man shall become more precious than fine Gold: even such a Man more precious than a golden Wedge of Ophir.* 13. *Therefore I will shake the Heavens, and the Earth shall remove out of her place, in the Wrath of the Lord of Hosts, and in the day of his fierce Anger, i. e. I will make an entire Alteration as to the Power of Babylon.* 14. *And it, viz. Babylon or its Inhabitants and Subjects shall be or fly*

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(n) Read Dan. 5. which may serve as a good Comment on this Prophecy of Isaiah. (o) Compare v. 19. and Chap. 47. 5.

from

from place to place, as the chased Roe; and as a Sheep that no Man taketh up, i. e. the Babylonians having lost their Leaders and Protectors, shall wander up and down as Sheep that have lost their Shepherd. They, viz. the Auxiliary Forces that shall come to assist the Babylonians shall turn every (p) Man to his own People, and flee every One into his own Land, for fear of the conquering Enemy. 15 For every One that is found to come to assist the Babylonians, shall be thrust through: and every One that is joyned unto them, shall fall by the Sword. 16 Their, viz. the Babylonians Children also shall be dash'd to pieces before their Eyes, their Houses shall be spoil'd, and their Wives ravish'd, as a just Retaliation for the like Cruelty to the Jews. 17 Behold, to shew my Fore-knowledge, and also Power to alter the Affairs of Nations, I foretel so long beforehand, that I will stir up chiefly the Medes against them, which, as at present they are a Nation of no Account, so they shall not then be grown so fond of Riches, as to regard Silver, and as for Gold, they shall not delight in it. 18 * Therefore with their Bows they shall wound so as not to be able to escape, and then shall dash the young Men to pieces, and they shall have no pity on the Fruit of the Womb, but rip up Women with Child: their Eye shall not spare the Children, either that are taken alive out of the Womb, or otherwise born. 19 And Babylon, which shall be for sometime the Glory of Kingdoms, the Beauty of the Chaldees Excellency, shall be utterly destroy'd, (q) as when God overthrew Sodom and Gomorrah. 20 It shall never be inhabited, neither shall it be dwelt in from Generation to Generation: neither shall the Arabian pitch Tent there, neither shall the Shepherds make their Fold there. 21 But it shall be left desolate in the highest Degree, so that only wild Beasts of the Desert shall ly there, and their Houses shall be full of doleful Creatures, and Owls shall dwell there, and Satyrs shall dance there, (qq) i. e. evil Spirits shall haunt there. 22 And the wild Beasts of the Islands, i. e.

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(p) How Cræsus One or Chief of the Babylonish Auxiliaries was defeated by Cyrus, Every one almost knows out of Justin the Historian. He that would see more relating to the Fulfilling of this Prophecy, let him read Dean Prideaux's Connexion of Old and New Test. History Part 1. Book 2. under the fifth and following years of Belshazzar the last King of Babylon or Babylonish Empire.

(q) Read the last mention'd Dean Prideaux's Connex. &c. Part 1. B. 8. under the twelfth year of Ptolemy Soter, whence it will appear, how exactly all this has been long since fulfill'd.

(qq) The Hebrew word here render'd by our Translators Satyrs, literally signifies Hairy, and so in a secondary sense Goats, as being very hairy. And it being a receiv'd Opinion among the Ancients, if not really true, that Evil Spirits were wont to appear in the Shape of Goats; or rather partly in the Shape of Goats, viz. their lower Parts being very Hairy, and their two Feet not only Hairy, but also like Goats Legs, with a Tail behind them like that of a Goat; and their upper Parts from the Belly, tho' in Shape like a Man's, yet being also very

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that used to live in Islands uninhabited, shall live or ly in Babylon, and cry in their desolate Houses, and Dragons in their pleasant Palaces: and her time is near to come, and her days shall not be prolong'd.

Chap. XIV. For the Lord will have mercy on Jacob, and will yet choose Israel, *i. e.* shew Israel to be his chosen People, and set them in their own Land, by the Decree of Cyrus, (r) after he is become King of Babylon and Assyria, into which Countries Judah and Israel shall then have been carried Captive: and the Strangers shall be joined with them, and they shall cleave to the House of Jacob, *i. e.* many of other Nations that shall become Converts to the Jewish Religion, shall come with them into Judea for the sake of the True Religion. 2 And the People shall take them, and bring them to their Place, *i. e.* Cyrus shall decree, that the Jews that return into Judea, be provided with all necessary Accommodations for their Journey: and the House of Israel shall possess them, viz. the Strangers aforementioned in the Land of the Lord, for Servants and Handmaids: and they shall take them Captives, whose Captives they were, and they shall rule over their Oppressors, *i. e.* those Strangers that leave their own Countries for the sake of the True Religion, shall be content to live in a meaner Condition among the Jews than they did afore, even so as some of them at least shall become Servants to the Jews; and All shall become duly subject to the Jewish Rulers and Laws in Judea, as if they were Captives. 3 And it shall come to pass in the day that the Lord shall give thee, *i. e.* Judah or Israel the aforesaid Rest from thy Sorrow, and from thy Fear, and from the hard Bondage wherein thou wast made to serve, 4 that thou shalt have just Occasion to take up this following *Parable or acute Taunt against the King of Babylon, and say, How hath the Oppressor ceased! the golden City ceased! 5 The Lord hath broken the Staff of the Wicked, and the Scepter of the Rulers.

II.

Here is foretold the Restoration of the Jews from the Babylonish Captivity, and the End of the Babylonish Empire, and of the City of Babylon itself.

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very Hairy; hence the Hebrew word came also to signify Evil Spirits or Devils, and is so render'd Levit. 17. 7. and 2 Chron. 11. 15. But because such Devils are peculiarly styl'd by the Greeks Satyrs, at least such of them as were esteem'd to Dance or skip about as Goats do; and because it is said of the Devils here mention'd, that they should so dance; on these accounts our Translators were doubtless induced to render the Word here by Satyrs, rather than by the general word Devils; and so again Chap. 34. 14. the same word being there used on the same or like account, tho' dancing be not there mention'd of them. The old Versions, viz. Septuagint, Chaldee, &c. render the word in general Devils in both places; and accordingly St John takes it from the Septuagint Revel. 18. 2. It is very observable that it is not unlikely, that in allusion to this receiv'd Opinion of Devils appearing like Goats, it was, that our Saviour denotes the Impenitently Wicked by Goats, Matth. 25. 32, 33. forasmuch as they are not only like the Devils in Wickedness, but shall also at the last Judgment be sentenced to depart into everlasting Fire, prepar'd for the Devil and his Angels.

(r) See Ezra 1. 1 — 4, &c.

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6 He who smote the People in wrath with a continual Stroke; he that ruled the Nations in anger, is persecuted, and none hindreth. 7 The whole Earth is at rest and is quiet: they break forth into Singing. 8 Yea, the Fir-trees rejoice at thee, and the Cedars of Lebanon, saying, Since thou art laid down, no Feller is come up against us, *i. e. the lesser Kings and Princes, that were tributary to and oppress'd by the King of Babylon, shall rejoice at his Fall, as being not afterwards so oppressed.* 9 Hell from beneath is mov'd for thee to meet thee at thy Coming: it stirreth up the Dead for thee, even all the chief Ones of the Earth; it hath raised up from their Thrones all the Kings of the Nations, *i. e. methinks I see All the Ghosts of the deceas'd Tyrants arising out of their Places in the Infernal Regions, and coming to meet thee at thy Arrival among them:* 10 All they shall then speak and say unto thee, Art thou also become weak as we? art thou become like unto us? 11 Thy Pomp is brought down to the Grave, and the Noise of thy Vials: the Worm is spread under thee, and the Worms cover thee. 12 How art thou fallen from Heaven, *i. e. thy High State above all other earthly Princes, O King of Babylon, who mayst be fitly resembled to Lucifer the Son or Star of the Morning, forasmuch as thou didst once outshine other Kings, as much as the Morning Star do's other Stars:* How art thou cut down to the Ground, which didst weaken the Nations! 13 For thou hast said in thy heart, I will ascend into Heaven, I will exalt my Throne above the Stars of God, *i. e. I will have Divine Honours paid me as a God, and as if I had my Throne in Heaven above the Stars:* I will sit also upon the Mount of the Congregation, in the sides of the North, *i. e. I will sit in the Temple of God, which is on mount Moriah or Sion, and on the North-side of Jerusalem.* 14 I will ascend above the heights of the Clouds, *that is, I will be honour'd and worship'd like the Most High.* 15 Yet thou shalt be brought down to Hell, *that is, to the lowest sides or parts of the Pit of Destruction.* 16 They that see thee shall narrowly look upon thee, and consider thee, *as not knowing thee at first by reason of the great Alteration of thy Condition, and thereupon saying, Is this the Man that made the Earth to tremble, that did shake Kingdoms?* 17 that made the World as a Wilderness, and destroy'd the Cities thereof, that *did not let his Prisoners or Captives loose homewards, or to return to their Homes, as Cyrus shall do to the Jews. 18 All the Kings of the Nations, even all of them ly in Glory, every one in his own House or Handsome and Royal Sepulcher. 19 But thou art cast out of thy Grave, *i. e. not allow'd a decent Burial: thou art cast out like an abominable Branch, i. e. a piece of dead Wood that is good for nothing, but to rot on the Ground: and as the Raiment (which is so filthy, that no one cares to touch it) of those that are slain, being thrust thro' with a Sword, and that go down to the stones of the Pit, i. e. are cast into a Pit in the Cloaths* they

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they were slain in; as a Carcase troden under feet. 20 Thou shalt not be join'd with them in Burial, because thou hast destroy'd thy Land, and slain thy People: the Seed of evil Doers shall never be renown'd. 21 Prepare Slaughter for, *i. e. the conquering Enemy shall slay* his Children for the Iniquity of their Fathers; that they do not rise nor possess the Land, nor fill the face of the World with Cities *new built by them for to defend themselves in, and so occasion new Wars.* 22 For I will rise up against them, saith the Lord of Hosts, and cut off from Babylon the Name of a King, and the Remnant of the great Nebuchadnezzar, (s) * even his Son Evil-merodach and Grandson Belshazzar, who shall be the last King of Babylon, says the Lord. 23 I will also make it, *viz. the land of Babylon* a Possession (f) for the Bittern, * even Pools of Water *wherein the Bittern delights*: and I will sweep it with the Besom of Destruction, *i. e. utterly destroy it*, says the Lord of Hosts. 24 *To shew further the Certainty hereof*, The Lord of Hosts has sworn saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: 25 that I will break the Power of the Babylonian King, who shall also then be the Assyrian King in or over my Land, and *or as if I did* upon my Mountains tread him under foot: then shall his Yoke of Captivity depart from off them of Judah and Israel, and his Burden depart from off their Shoulders, *by their having leave granted them by Cyrus to return into their own Country,* 26 This is the Purpose that is purposed upon the King of Babylon, who shall then be the Chief King in the (t) whole Earth: and This *as aforesaid v. 22, &c. viz. the Lord's hand* is the hand that is stretched out upon all the Nations. 27 For the Lord of Hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back? 28 In the year that King Ahaz died, (u) was this Burden.

S E C T. IV. N^o. 2.

Containing the short Prophecy of Isaiah in the Reign of Hezekiah, relating to Palestine or the Country of the Philistines, and which takes up only Chap. XIV. 29 — 32.

29 *In the same year that King Ahaz died was also likely the Prophecy following against the Philistines.* Rejoice not thou whole Palestine, *i. e.*

A N N O T A T.

(s) See Prideaux's Connex. Part 1. Book 2. under the first year of Belshazzar, and again under the first year of Darius the Mede.

(f) See Prideaux's Connex. Part 1. Book 2. under the seventeenth year of Belshazzar, and again B. 3. under the sixth year of Darius the son of Hyaspes, or first Persian Emperor of that Name. (t) Compare Chap. 13. 10, 11.

(u) See the Preface §. 6.

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all the five Governments or Lordships of the Philistines; because the Rod of him that smote thee is broken, *i. e.* because of the death of Abaz, the Rod or Shoot, *i. e.* Son of Uzziab, who formerly (w) made great Conquests in your Country. For out of the Serpents Roots shall come forth a Cockatrice, and his Fruit shall be a fiery flying Serpent, *i. e.* as much as a Cockatrice or a fiery flying Serpent is more to be dreaded than a common Viper, so much more reason have you to fear Hezekiah than his Grandfather Uzziab, because the Grandson will make (x) a greater and even entire Conquest of your Country. 30 And on the other hand the said Hezekiah shall, as a good Prince, take like care of his own Subjects, as a good Shepherd do's of his Flock. So that the First-born (y) of the Poor, *i. e.* the very Poorest shall feed or have enough for their Sustenance, and the Needy or Weak shall ly down in Safety, or without Fear of being assaulted by you their Enemies, as they were in the days of (z) Abaz. And I will kill thy Root with Famine, and he shall slay the Remnant, *i. e.* Hezekiah shall be enabled to invade your Country and besiege your Towns, till they are distress'd by Famine or otherwise taken, and so you shall be render'd utterly unable to give any new Disturbance to Judah during Hezekiah's Reign. 31 Howl, O Gate; cry, O City, *i. e.* there shall be cause for the Philistines to mourn in the deepest manner: for their Lords and Great Men, that were wont to manage the Government of the five principal Cities in the Gates thereof in the time of Peace, and to defend the Gates in the time of War, shall be all worsted, and so Thou whole Palestine art or shalt be dissolved: for there shall come from the North a Smoak, *i. e.* the Jews which live Northward, or at least whose Capital Jerusalem is Northward, in respect of the greatest part of the Country of the Philistines, shall execute God's Wrath upon them; and none shall be alone in his appointed times, *i. e.* the Jews shall go out as one Man against the Philistines at the time appointed by God and their King Hezekiah. 32 What shall One then answer the Messengers or Ambassadors of the Nation, *i. e.* any Nation that shall send to congratulate Hezekiah on his Success? Why, a proper Answer will be to this effect; That the Lord has of old founded Zion, for the Capital of the Jewish Kingdom and Place of his Own special Residence or Temple: and the Poor, *i. e.* humble and devout Persons of his People shall trust in the Lord that he will protect and defend It, viz. Zion or the Jewish Church and State, as long as the People of Judah shall faithfully serve him, which they shall do during the Reign of Hezekiah.

A N N O T A T.

(w) 2 Chron. 26. 6.

(x) 2 Kings 18. 8.

(y) First-born is used in Hebrew to denote any thing Extraordinary or Remarkable in its Kind. Compare Job 18. 13. and Gen. 49. 3.

(z) 2 Chron. 28. 18.

S E C T. IV. N^o. 3.

Containing a Prophecy of Isaiah in the Reign of Hezekiah against Moab, which takes up Chap. XV and XVI.

Chap. XV. The Burden (a) of Moab. Because in the night Ar a principal City of Moab is laid waste, and brought to silence or cut off: because in the night Kir another principal City of Moab is laid waste, and brought to silence. 2 Therefore he, viz. the People, especially the King or Chief Rulers of Moab is gone up to Bajith, and to Dibon, where are two of the High-places or Temples of their God or Gods, to weep or worship before them in an humble and mournful Manner, for to obtain their Help and Succour. The People of Moab shall howl over Nebo, and over Medeba, two other Cities among them, for their being taken: On all their Heads shall be Baldness, and every Beard cut off, as Tokens of their deep Mourning. 3 In their Streets they shall gird themselves with Sackcloth: on the tops of their Houses, whence they shall descry the Enemies coming, and in their Streets every one shall howl, weeping abundantly. 4 And Heshbon shall cry, and Elealeh: their Voice shall be heard even unto Jahaz, a Frontier Town of Moab. So strong shall the Enemy be, that therefore the armed Soldiers of Moab shall cry out, his Life shall be grievous unto him. 5 My (b) Heart, i. e. the Moabites from their heart shall cry out for Moab: his Fugitives shall * cry out so as to be heard to Zoar, as an Heifer of three years old is wont to make a great Noise or Bellowing. For by the Mounting up or Hill of Luhith with weeping shall they go it up: for in the way of Horonaim they shall raise up a Cry of or for the Destruction coming on them. 6 For so great shall the Destruction be, that the Waters of Nimrim shall be desolate: for the Hay is wither'd away, the Grass faileth, there is no green thing, i. e. the good Pastures and well water'd Meadows, for which Nimrim is noted, shall be quite trodden down and destroy'd by the Enemy, as if the Grass thereof had been burnt up in a dry Season. 7 * Likewise the Abundance they, viz. the Moabites have gotten, and that which they have laid up in store, shall they, viz. the Enemy carry away to the

A N N O T A T.

(a) See the Paraphrase on Chap. 13. 1. and so wherever else the Word *Burden* occurs in relation to a Prophecy.

(b) If this Expression be understood as spoken by the Prophet in his own Person, then it implies that the Calamities of Moab would be so great, as to extort Pity even from an Enemy. Further God's Judgments, by the Representation of them to the Prophets, did sometimes raise such Ideas of Terror in them, as to affect them themselves in an extraordinary manner.

* Valley

* Valley of the Arabians, which lies between Moab and Assyria, the Enemy here denoted being the Assyrians. 8 For the Cry is gone round about the Borders of Moab: the Howling thereof unto Eglaim, and the Howling thereof unto Beer-elim, i. e. there shall be a general Destruction of the whole Country of Moab, and that too a very Bloody one, at least in some Places. 9 For the Waters of Dimon shall be full of Blood: for I will bring more Calamities on that Place than others: even I will bring Lions upon him, that escapeth of Moab, and upon the Remnant of the Land, i. e. on such of the Land as shall think to save themselves by betaking themselves to Dimon, for they shall there meet with greater Calamities than they would elsewhere; as if a Man, that fled from an Enemy, should meet with a Lion that should devour him. Chap. XVI. Send ye the Lamb (c) or Lambs, which were laid on you as part of your Tribute by David, as a just Acknowledgment to the present Ruler or King of the Land of Judah, the Heir of David's Family, from Selah * in the Wilderness, unto the mount of the Daughter of Zion. 2 * Else it shall be that as a wandering Bird cast out of the Nest, so the Daughters of Moab shall be at the Fords of Arnon, i. e. ye shall be turn'd out of your Dwellings, and wander about. 3 Take this Counsel I give you, and execute Judgment, i. e. shew that respect and Kindness ye ought to the Jews in the time of their Distress: make thy Shadow or Help to them be as refreshing as the Cool of the Night would be to such as are scorchi'd with the Sun in the midst of Noon-day, hide the Outcasts, bewray not him that wandreth, i. e. discover not to the Enemy him that seeks to save himself in your Country. 4 Let my Outcasts dwell with thee, Moab, be thou a Covert to them from the face of the Spoiler: this is no more than thou oughtest to have done, and would have been thankfully accepted by us of Judah: but, as God foresees thou wilt not do so, but continue to join with the Enemies of Judah, so God be thanked, there will be no great occasion for thy Help; but God will himself preserve us from the imminent Danger we shall be exposed to: For the Extortioner is or shall be certainly at an end, the Spoiler ceaseth, the Oppressors are confum'd out of the Land. 5 And in or by God's Mercy, and the Mercy of the King himself toward his Subjects, shall the Throne of Hezekiah be establish'd, and he shall sit upon it in Truth, in the Tabernacle of David, judging and seeking Judgment, and halting Righteousness, i. e. he shall make it his chief Care to preserve the true Religion or the true Church of God, and that Justice be duly executed in his Kingdom. 6 We have heard of the Pride of Moab, (he is very proud) even of his Haughtiness, and his Pride, and his Wrath against us of Judah: but his Lies shall not be so, i. e. the Predictions of such among the Moabites as took upon them to foretel things, shall not have Events agreeable to their Pride and Wrath.

(c) Compare 2 Sam. 8. 2. and 2 Kings 3. 4, 5.

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7 *On the contrary, therefore, viz. as for your other Sins, so particularly for your Spight against Judah, shall Moab howl for Moab, every one shall howl: for the Foundations of Kir-hareseth shall ye mourn, for surely they are stricken, i. e. the said City shall be taken and destroy'd, and the Great Men thereof.* 8 For the Fields of Heshbon languish, and the Vine of Sibmah, *i. e. the Fruits of the Country are destroy'd: the Assyrians, who are at present the Lords of the Heathen or most Powerful, have broken down the principal Plants thereof, i. e. have destroy'd or carried away the principal Inhabitants, or forced them to leave their Country: they are come even unto Jazer, they wandred thro' the Wilderness, her Branches are * pluckt up, i. e. her Inhabitants are forced out of their Country: they are gone over the Sea (d) of Jazer into the Wilderness aforementioned.* 9 Therefore I will greatly bewail those that are carried away or forced to flee to Jazer, and the Vine of Sibmah: I will water thee with my Tears, O Heshbon, and Elealeh: for the Shouting for thy Summer-fruits, and for thy Harvest, is fallen. 10 And Gladness is taken away, and Joy out of the plentiful Field, and in the Vineyards there shall be no Singing, neither shall there be Shouting: the Treaders shall tread out no Wine in their Presses; I have made their Vintage-shouting to cease. 11 Wherefore my Bowels shall found like an harp for Moab, and mine inward Parts for Kir-hareseth. 12 And it shall come to pass, when it is seen that Moab is weary of offering Sacrifices and Prayers on the High-place or their several High-places, as finding it Ineffectual; that he shall come to his Sanctuary, *i. e. the Temple of his God Chemosh, who was esteem'd by them the Tutelar God of their Nation, to pray, but he shall not prevail, i. e. they shall no way find Help.* 13 This is the Word that the Lord has spoken concerning Moab * long since. (dd) 14 But now the Lord has spoken, saying, *i. e. the former Prophecy is now confirm'd by this Vision, and the particular Time (specify'd when it shall be accomplish'd, viz. Within three Years, as the years of an Hireling, i. e. which is the usual (e) number of Years that hired Servants are hir'd for together, and the Glory of Moab shall be condemn'd, with all that great Multitude; and the Remnant shall be very small and feeble.*

S E C T. IV. N^o. 4.

Containing the Prophecies of Isaiah in Hezekiah's Reign, relating chiefly to Damascus or the Kingdom of Syria, which takes up only Chap. XVII.

A N N O T A T.

(d) There was by Jazer a great Lake or Pool. And any large Collection of Water is call'd in Hebrew Sea. (dd) See Amos 2. 1 — 3.

(e) Compare Deut. 15. 18.

Chap.

Chap. XVII. The Burden of Damascus. Behold, Damascus is taken away from being a City, and it shall be a ruinous Heap. 2 The Cities of Aroer are forsaken; they shall be for Flocks which shall ly down, and none shall make them afraid, *i. e. the Cities shall be so desolate, that the Grass shall grow in the Streets, and there shall be no Body to disturb the Cattle that feed there.* 3 The Fortrefs or Help of the King of Syria on which Israel relies, also shall cease from Ephraim; * even the Kingdom from Damascus, and the Remnant of Syria: they, *viz. the Glory of the Syrians shall be in a declining State, as the Glory of the Children of Israel has been for a long time,* says the Lord of Hosts. 4 And in that day, *viz. after the Kingdom of Syria or Damascus is at an End,* it shall come to pass, that the Glory of Jacob shall be made thin, and the fatness of his Flesh shall wax lean. 5 And it shall be as when the Harvest-man gathereth the Corn, and reapeth the Ears with his Arm; and it shall be as he that gathereth Ears in the Valley of Rephaim, *i. e. the Kingdom of Israel shall also consume more and more as a consumptive Body; and at length shall be utterly destroy'd, as Harvest-men make a clear Riddance of the Corn, and leave the Fields bare.* 6 (Yet a few of the Israelites, like as Gleaning-grapes shall be left in it, as the shaking of an Olive-tree, two or three Berries in the top of the uppermost Bough, four or five in the outmost fruitful Branches thereof, says the Lord God of Israel. 7 At that day shall a Man look to his Maker, and his eyes shall have respect to the Holy One of Israel. 8 And he shall not look to the Altars, the work of his Hands, neither shall respect that which his Fingers have made, either the *Idols of the Groves*, or the *Sun-images, *i. e. God's Judgment in destroying the Kingdom of Israel shall have that effect, as to turn a few of the Israelites that remain from their Idolatry to the True God. But to return to the Judgments that shall befall the Kingdom of Israel.*) 9 In that day shall his strong Cities be forsaken, as when * the Hivites and the Amorites (f) forsook them, because of or before the Children of Israel: and or even there shall be Desolation. 10 Because thou hast forgotten the God of thy Salvation, and hast not been mindful of the Rock of thy Strength: therefore shalt thou plant pleasant Plants, and shalt set it with *foreign Slips: 11 In the day shalt thou make thy Plant to grow, and in the morning shalt thou make thy Seed to flourish: but the Harvest shall be *remov'd in the day of

A N N O T A T.

(f) The present Hebrew reading will not make good Sense: whereas the Copy follow'd by the Seventy makes a clear and natural Sense. And as the Reverend Mr Lowth has well observ'd on this place, (and I often afore in other places on the like occasion,) *Altho' we justly esteem the present Hebrew Text as a very Correct Copy, yet we need not ascribe such a Degree of Infallibility to it, as to reject a better Reading, when suggested by the ancient Versions.*

Inhe-

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Inheritance, and there shall be deadly Sorrow, *i. e. altho' like a good Gardiner thou procurest the choicest Plants, and takest the greatest Care to make them grow, watering them and doing what else is requisite to them; yet when thou expectest to reap the Fruit of thy Labours, thou shalt be quite disappointed.* 12 But as for the Enemies that shall invade Judah, Wo to the Multitude of many People, which make a Noise like the Noise of the Sea; and to the Rushing of Nations, that make a Rushing like the Rushing of mighty Waters. 13 The Nations shall rush like the Rushing of many Waters, *i. e. the Assyrians shall invade and over-run indeed our Country, as a great Flood, or as if the Sea broke in upon us: but God shall rebuke them, and they shall flee far off, and shall be chased as the Chaff of, i. e. which on the Mountains or Hills, where we are wont to thresh our Corn, is blown away before the Wind; and like * Thistle-down before the Whirlwind.* 14 And behold, at (g) Evening we shall indeed be in great Trouble and Consternation for fear of what Sennacherib's Army will do; and before the Morning he is not, *i. e. his Army shall be destroy'd.* This is the Portion of them, *viz. the Assyrians that shall for a time spoil us, and the Lot of them that for a time shall rob us.*

S E C T. IV. N^o. 5.

Containing the Prophecies of Isaiah in the Reign of Hezekiah, relating to Ethiopia (or Arabia) and Egypt, which take up Chap. XVIII, XIX, XX.

Chap. XVIII. Wo to the Land *shadow'd with (b) Mountains as with Wings, which is *on the Rivers of Ethiopia, *i. e. wo to that part of Arabia, which was peculiarly call'd Cush or Ethiopia, and border'd on Judah to the South-west, and on Egypt to the East, where Egypt did not on the East join to Judah; and of which Ethiopia Tirhakah was King at this time:* 2 That sends Ambassadors by the Sea, *viz. the Mediterranean Sea, even in Vessels of Bulrushes upon the Waters of some River (1) that runs from or near the said Ethiopia into Egypt or the Nile, along which*

I.
The Prophecy
against Ethiopia.

A N N O T A T.

(g) See 2 Kings 19. 35. (b) The Ethiopia here mention'd was no other than part of Arabia, from its Mountains call'd Arabia Petraea; which Mountains hang over great or most part of it, and shadow'd it as Wings. The Land of Midian, whither Moses fled out of Egypt, was part of this Cush or Ethiopia, as appears from Exod. 2. 15 — 21. compar'd with Exod. 12. 1.

(1) We have no good Account any where of the parts of Egypt and Arabia, which join together. There is a River frequently call'd the River of Egypt in Scripture, as being the Boundary between Egypt and Canaan. And this River, tho' not very large, might be capable of carrying such Vessels of Bulrushes as are here mention'd, and was very convenient for the Ethiopian Ambassadors to sail

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they sail'd into the Mediterranean Sea, till (as it seems probable) they came to Ashdod, which Sennacherib was then besieging the better to make and secure his Way into Egypt; laying in an haughty and presumptuous Manner to their Ambassadors when they sent them, as if they were sure of Conquering Sennacherib: Go ye, swift Messengers, with the Message you are intrusted with, to the Assyrian Army at Ashdod as to the Army of a Nation scatter'd and peel'd, i. e. distracted with foreign Wars and exhausted in a manner of its Soldiers; to a People, which tho' Terrible from the Beginning hitherto, yet if they disist not from invading Egypt, shall be as a Nation meted out for Destruction, and troden down, whose Land the Rivers have spoil'd, i. e. the Ethiopians with their Allies the Egyptians and Jews shall certainly conquer their Country, as when great Rivers overflow, they carry all before them. 3 Forasmuch as the Ethiopians thus arrogantly boast of their Strength or Power, All ye Inhabitants of the World, and Dwellers on the Earth, see ye, when he lifteth up an Ensign on the Mountains; and when he bloweth a Trumpet, hear ye, i. e. well observe, How different the Event will prove from the boasting Embassy sent by them, notwithstanding they shall raise all the Forces they can to come against Sennacherib: 4 For so the Lord said unto me, I will take my Rest, i. e. I will not go forth with any Army of my own People, or of their Confederates against their common Enemy Sennacherib, or use any outward or human Assistance to accomplish my Designs on the Assyrians; and yet I will have due * Regard to Jerusalem, where is my set Dwelling-place or Temple, and defend and refresh the People thereof, like a clear Heat * after Rain, and like a Cloud of Dew in the heat of Harvest, do's each in its turn and season refresh the Earth, and make things grow the better. But as for the Ethiopians, to humble them for their Pride &c. I will permit Sennacherib to overcome them. 5 For afore the Harvest when the Bud is perfect, and the sower Grape is ripening in the Flower; he shall both cut off the Sprigs with Pruning-hooks, and take away and cut down the Branches, i. e. Sennacherib shall disappoint the Designs of the Ethiopians, before they shall come to Maturity, just as if one should cut off the bearing Branches of a Vine, before the Grapes are ripe. 6 They, viz. the Ethiopians shall be overcome and slain in the Field, and there they shall be left together for a Prey unto the Fowls of the Mountains, and to the Beasts of the Earth: and so many of them shall be so slain and left, that the Fowls shall summer upon

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down, the Head of it beginning in or very near their Country, and emptying it self into the Mediterranean Sea not very far from Ashdod, where Sennacherib's Forces then lay besieging the said Place, as Chap. 20. 1. Read Dean Prideaux's Connex. of the Old and New Test. &c. Part 1. Book 1. under the fifteenth and eighteenth year of Hezekiah.

them,

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them, and all the Beasts of the Earth shall winter upon them. 7 In that time, viz. after the Ethiopians shall have heard, In what a wonderful manner the Army of Sennacherib was cut off by God himself, and thereby Jerusalem sav'd, shall a Present be brought unto the Lord of Hosts, of or from the Ethiopians, who, by reason of the late Overthrow given them by the Assyrians, may then be said themselves to be become what afore they contemptuously describ'd the Assyrians to be (as v. 2.) viz. a People scatter'd and peel'd, and from a People terrible from their Beginning hitherto; a Nation meted out and troden under foot, whose Land the Rivers have spoil'd: A Present, I say, shall be brought from the Ethiopians to the place of the Name of the Lord of Hosts, the mount Zion; the Ethiopians being induced by so remarkable a Destruction of the Assyrians, and Deliverance of Jerusalem, to have a very great Opinion of the Power of God that was in a special manner worship'd at Jerusalem, and to acknowledge his said Power by thus sending Presents to his Temple, at the same time they sent to congratulate Hezekiah on his Deliverance. And the said Prophecy is further to be understood of the Conversion of the said Ethiopians or Arabs to Christianity, as many or most of them were afore Mahomet set up his Imposture; and shall be again before the Millennium or at the Beginning thereof.

Chap. XIX. The Burden of Egypt. Behold, the Lord rideth upon a swift Cloud, and shall come into Egypt, i. e. the Lord shall as clearly punish Egypt, as if he came thither riding on a swift Cloud, or in the Shechinah and Visible Symbol of his Special Presence. And the Evil Spirits which are worship'd in the Idols of Egypt shall be mov'd or put into a Consternation at his Presence, or bringing his Judgments on them and their Worshipers, and the (k) said Idols shall be remov'd and carried Captive; and the Heart of Egypt shall melt in the midst of it. 2 And I will set the Egyptians against the Egyptians; and they shall fight every One against his Brother, and every One against his Neighbour; City against City, and Kingdom against Kingdom, for they (l) shall be divided into several distinct Kingdoms for some time. 3 And the Spirit of

II.
The Prophecy
against Egypt.

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(k) This was fulfill'd by Cambyfes, who, among other things, carried out of Egypt many of the Egyptian Idols; and the like was done afterward by Ochus another Persian Emperor. See Dean Prideaux's Connex. of the Hist. of Old and New Test. Part 1. Book 7. under the twenty first year of Ochus, and P. 2. B. 2. under the first year of Ptolemy Euergetes.

(l) This was fulfill'd, when, after the Death of Tirhakah the last Egyptian King of the Ethiopian or Arabian Race, the Egyptians fell into an Anarchy for two years, till at length Twelve of the Principal conspiring together divided the Kingdom among themselves, and govern'd it by a joint Confederacy for fifteen years. After which falling out among themselves they expell'd Psammiticus, one of their Number, out of his Share of the Kingdom. Who flying away, and after

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Egypt shall fail in the midst thereof, and I will destroy the Counsel thereof: and they shall seek to the Idols, and to the Charmers, and to them that have familiar Spirits, and to the Wizards. 4 And the Egyptians will I give over into the hand of a cruel Lord, viz. *Psammiticus*; and a fierce King shall rule over them, saith the Lord, the Lord of Hosts. 5 And the Waters shall fail from the Sea, and the River Nile shall be wasted and dried up: *which was literally done during (m) the Government of the twelve petty Tyrants. And which may also be understood Metaphorically of the Decrease of the Egyptian Strength, fitly denoted by the Decrease of the Nile, on the Overflowing of which depended all the Plenty and Prosperity of Egypt.* 6 And they, (n) viz. *the Enemies of Egypt* shall turn the Rivers far away, and the Brooks of Defence, i. e. *which defended the Cities against a Siege*, shall be emptied and dry'd up. The Reeds and Flags shall wither. 7 The Paper-reeds by the Brooks, by the Mouth of the Brooks, and every thing sown by the Brooks shall wither, be driven away, and be no more. 8 The Fishes also shall mourn, and all they that cast Angle into the Brooks shall lament, and they that spread Nets upon the Waters shall languish. 9 Moreover, they that work in fine Flax, and they that weave Net-works shall be confounded. 10 And they shall be broken in the Purposes thereof, all that make Sluces and Ponds for Fish, i. e. *all sorts of Trade and Business shall cease by reason of the great Commotions which shall distract Egypt.* 11 Surely the Princes of Zoan are Fools, the Counsel of the wise Counsellors of Pharaoh is become brutish: how say ye, i. e. *it is in vain to flatter and say of or unto Pharaoh*, I am the son of the Wise, the son of ancient Kings? 12 Where are they, even where are thy wise Men, *which so much boast of their Skill in Divination?* * Even let them tell thee now, and thereby let them shew that they know what the Lord of Hosts hath purposed upon Egypt. 13 The Princes (o) of Zoan are become Fools, the Princes of Noph are deceived, they have also seduced Egypt, even they that are the Stay of the Tribes thereof, i. e. *the Governors of the several Nomi or Provinces.* 14 The Lord hath mingled a perverse Spirit

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some time, having got a considerable Army out of other Countries, in Conjunction with those of his own Party in Egypt, he march'd against the other Eleven, and having overthrown them in Battle, and slain several of them, and drove the rest away, he seiz'd the whole Kingdom to himself, and reign'd over it four and fifty years. (m) According to *Herodotus*.

(n) This was literally done by *Megabizus*, the General of the Persian Army, sent by *Artaxerxes Longimanus* to reduce Egypt to his Obedience, as may be seen in *Dean Prideaux's Connexion &c.* Part 1. B. 5. under the ninth and eleventh years of the said *Artaxerxes*.

(o) Zoan and Noph (call'd by the Greeks *Memphi*) were two principal Cities of Egypt, where their Kings used to reside.

in

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in the midst thereof, *i. e.* the Lord has caused them not to discern and do what is most for their Safety from their Enemies: and they, *viz.* the Great Men of Egypt by their wrong Measures have caus'd Egypt to err in every Work thereof, as a drunken Man, which is so drunk that he staggers in his Vomit, and is incapable of doing any thing right. 15 Neither shall there be any Work for Egypt, which the Head or Tail, Branch or Rush may do, *i. e.* all Orders of Men, from the highest to the lowest, shall fail in their Discharge of their Duty, or doing what is proper for the Good of their Country. 16 In that day shall Egypt be like unto Women, having lost its Strength and Courage: and it shall be afraid and fear, because of the shaking of the hand of the Lord of Hosts, which he shaketh over it, *i. e.* because of the Judgments already brought, and yet still coming on it. 17 And what the Egyptians shall hear is done by Sennacherib in the Land of Judah, shall be a Terror unto Egypt, as fearing the like or worse might shortly be their own Case; and therefore every One of the Egyptians that makes mention thereof, shall be afraid in himself; because the Egyptians shall wonder at the meaning of the Counsel of the Lord of Hosts, which he hath determined against it, *viz.* Judah, *i. e.* the Egyptians knowing Hezekiah to be a zealous Worshipper of his God, shall be at a great loss to guess at the Counsel or Reason of God's not enabling Hezekiah to withstand Sennacherib's Demand of Tribute from him, and instead of paying it as he did, enabling Hezekiah to conquer Sennacherib, it being the usual Method of the God of Israel to defend the Kings of Israel, that were faithful Worshippers of him, and give them the better of all their Enemies. Therefore the God of Israel not doing so to Hezekiah, but permitting him even to buy his Peace for the present with Sennacherib, and that with Riches dedicated to God himself; and hereon Sennacherib marching toward Egypt to invade it, the Egyptians shall be in the greater Terror, as guessing that the God of Israel had determin'd some Ill against their own Country, as it appears from this Prophecy of Isaiah, (p) that he had actually done.

18 But tho' the Lord sees fit justly to punish the Egyptians by Sennacherib for their present Idolatry, yet in that day, *i. e.* in the remarkable Time of the Gospel shall five, *i. e.* several Cities in the Land of Egypt speak the Language of Canaan, *i. e.* shall, together with the then True Israelites or other Christians, worship and glorify the God of Israel with one Heart and Mouth, and as an Expression of such their Acknowledgment of the said God, they shall swear to or by the Lord of Hosts: One of the said Cities shall be call'd the City of Cheresb or the Sun by the Heathen Greeks, because of the Sun's Temple there; but it may fitter be call'd the City of Heresh or Destruction, as denoting the destructive End of all Idolatry in general, and particularly the Destruction of the

III.
A Prophecy of
the Conversion of
Egypt to the
Church.

(p) Chap. 20, 3, &c.

Idol.

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Idol or Temple of the Sun there. 19 In that day shall there be an Altar to the Lord, in the midst of the Land of Egypt, and a Pillar at the Border thereof to the Lord, *i. e.* as under the legal Dispensation the offering Sacrifices at the Altar &c. which was at the Tabernacle or Temple, was the more solemn Acts of Devotion, and as the Rubenites and other Israelites on the East of Jordan built a Pillar like an Altar on their Borders by Jordan, as a Witness of their pertaining to the Israelites West of Jordan, and worshipping the same God as they did and in the same manner; so shall the Egyptians among other Nations of the Heathens embrace Christianity, and build Churches for the Performance of the Christian Service or Worship, and as a Token of their being Part of the Christian Church, as follows, viz. 20 And it shall be for a Sign, and for a Witness unto the Lord of Hosts in the land of Egypt, *i. e.* that the Egyptians were Christians as well as other Nations: for they shall then cry unto the Lord because of the Oppressors, *i. e.* out of a due Sense of their Oppression by Sin and Satan, and he shall send for the Benefit of them, as well as of the Rest of the World, a Saviour, *even the Great One, that is and shall be emphatically so call'd, *i. e.* Christ, and he shall deliver them from the Bondage of Sin and Satan by the means of the Gospel. 21 And the Lord shall be then known to Egypt, and the Egyptians shall know the Lord in that day, and shall do Sacrifice and Oblation, yea, they shall vow a Vow unto the Lord, and perform it, *i. e.* the Egyptians shall acknowledge the True God, and faithfully worship him, and that with extraordinary Devotion, many of them making great voluntary Vows, and carefully fulfilling them; and hereupon God shall in a special manner shew his Providence over the Christian Church of Egypt. 22 *Afterwards the Lord shall smite Egypt, in permitting it to be over-run with Mahometanism and govern'd by Mahometan Princes: He shall smite it so for a time, and then again heal it or deliver it from Mahometanism; and they shall return even to the Lord, and or even he shall be intreated of them, *i. e.* of the persevering Christian Church, and shall hear its Prayers for bringing all Nations into his Kingdom, and so shall heal them, viz. order things so that Christianity shall be embraced again in Egypt. And this shall happen about the time of the Conversion of the whole Jewish Nation, where-soever dispers'd; and about the same time shall the Inhabitants of what was formerly call'd Assyria be converted to Christianity, and hereupon shall ensue an universal Christian Love and Friendship between Jews, Assyrians and Egyptians, and all other Christian Nations, which is the Meaning of what follows, viz. 23 In that day shall there be an Highway out of Egypt to Assyria, *i. e.* a free Intercourse between both Nations, especially as to matters of Religion or joining together in Worshipping the True God according to the Gospel; and the Assyrians shall come into Egypt, and the Egyptians shall come into Assyria, and the Egyptians shall

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shall serve the True God in a Christian manner with the Assyrians, and particularly in a like and jointly helping to restore the Jews (then converted also to Christianity) to their own Country. 24 For in that day shall Israel be the third Nation which shall join with Egypt and with Assyria, in embracing the Gospel: even these three Nations shall then become a remarkable Instance of God's Blessing or Favour in the midst of the * Earth or in the World: 25 for they shall all be Those, whom the Lord of Hosts shall bless by bringing them to Christianity, saying or as if he had said, Blessed be Egypt which is now become my People, and Assyria whose Conversion is the work of my Hands, and Israel my Inheritance again now as it was of old.

Chap. XX. In the year that Tartan one of Sennacherib's Generals came unto Ashdod, (when Sargon otherwise call'd Sennacherib sent him) and fought against Ashdod, and took it: 2 at the same time spake the Lord by Isaiah the son of Amoz, saying, Go, and loose the Sackcloth from off thy Loyns, and put off thy Shoe from thy Foot: and he did so, walking naked, i. e. having put off all his Garments, but his Shirt or the Garment he wore next to his Body, and being bare-foot. 3 And the Lord said, i. e. commanded me to say, Like as my servant Isaiah hath walked naked and bare-foot three years for a Sign and Wonder upon Egypt, and upon Ethiopia: 4 so shall the King of Assyria (q) lead away the Egyptians Prisoners, and the Ethiopians Captives, young and old, naked and bare-foot, even with their Buttocks uncover'd, to the shame of Egypt. 5 And they of Judah hereupon shall be afraid and asham'd of Ethiopia their Expectation, and of Egypt their Glory, i. e. shall be asham'd of placing so great Expectation of Help in the Ethiopians, and of glorying in the Assistance of Egypt; and they of Judah shall not only be asham'd thereof, when they shall see, that neither the Ethiopians nor Egyptians can defend themselves, singly or jointly; but also they of Judah shall be the more afraid because of their Confederacy with Egypt and Ethiopia, as what would make the King of Assyria the more enrag'd against them; which his Rage he would be the more likely to vent upon Judah, after he had conquer'd or suppress'd the Egyptians and Ethiopians. 6 And therefore the Inhabitants of this Isle or Country of Judah shall say in that day, Behold, such or so vain is our Expectation from the Egyptians and Ethiopians, whither we fled for Help to be deliver'd from the King of Assyria: and since our foremention'd Allies were not able to

IV.
The Overthrow
of the Egyptians
and Ethiopians by
the Assyrians, is
foretold.

A N N O T A T.

(q) For the better understanding, why the Prophecies against Egypt and Ethiopia are thus join'd together, Chap. 18, 19 and 20. it is to be known, that at this time reign'd over Egypt Setkon, the second King there of the Ethiopian Race: to whose help therefore came Tirhakah King of Ethiopia, when Sennacherib invaded Egypt.

withstand.

withstand the Assyrians, how shall we escape the Ruin they threaten us with? unless it please God to preserve us in an extraordinary Manner, on whom therefore we must now wholly rely, and who accordingly did deliver them in an extraordinary Manner.

S E C T. IV. N^o. 6.

Containing a second Prophecy in the Reign of Hezekiah against Babylon, which takes up Chap. XXI. 1 — 10.

Chap. XXI. The Burden of the Desert of the Sea, *i. e.* of Babylon which shall become desert, and the adjoining Country shall become large (r) Pools of Water like a Sea. As Whirlwinds in or from the South pass thro' a Land presently and throw down what opposes them, so it, *viz.* the Destruction of Babylon comes on a sudden from the Desert between Babylon and Media or Persia, from a terrible Land, *i. e.* a Land whose Men of Arms shall then be terrible. 2 It is * a grievous Vision or Destruction which is foreshewn to me in this Vision. Therein is made known unto me an Oppressor of the Oppressor, and a Spoiler of the Spoiler, *i. e.* that the King of Babylon shall in his turn be oppress'd by the Medes and Persians, as he has formerly oppress'd Others. Go up, O Elam or Persia; besiege Babylon, O Media: all the Sighing of those who are oppress'd by the Babylonish Tyranny, I have made to cease. 3 Therefore, *viz.* by reason of the sore Judgments coming or come on Babylon, are my (s) Loins, *i. e.* the Loins of the Babylonians fill'd with Pain; Pangs have taken hold upon me, as the Pangs of a Woman that travaileth; I was bow'd down with Grief at the hearing of it, I was dismay'd at the seeing of it. 4 My Heart panted, Fearfulness affrighted me: even the Night of my Pleasure, *i. e.* the Night that (f) Belsbazzar shall be Feasting and Rioting with his Princes and Nobles, has he, *viz.* God turn'd into Fear or a dreadful Night unto me, *viz.* Belsbazzar or Babylon, the Medes and Persians taking the City that night by Surprise, and killing Belsbazzar &c. 5 Orders shall be given to prepare the Table, *i. e.* a great Feast that night; and because of the Medes and Persians then lying before Babylon, particular Orders shall be given to watch in the Watch-tower carefully the Enemy, and to give notice if they made any Attempt, whilst Belsbazzar and his Princes did eat and drink: but while they are thus Eating and Drinking, notwithstanding the Watch in the Watch-tower, the Babylonish King and his Princes shall be surpriz'd by the Medes and Persians, as if God had said unto them, Arise, ye Princes of Media and Persia, and anoint the Shield, *i. e.* betake your selves to your Arms, for now is the Time come that ye shall take Babylon.

(r) See Chap. 14. 23. (s) See the Note on Ch. 15. 5. (f) Read all Dan. 5.

6 For

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6 For thus in the Vision has the Lord said unto me, Go, set a Watchman, let him declare what he seeth. 7 And methought in my Vision I set a Watchman in the Watch-tower of Babylon to see what was coming; and he saw * a Couple of Chariots and Horsemen, a Chariot of Asses, and a Chariot of Camels, i. e. one of the Chariots was drawn with (t) Asses or Mules denoting Cyrus to be therein, and the other with Camels denoting Darius the Mede to be in it: and he, i. e. the Watchman in the Vision methought hearkned diligently with much heed to discover all he could and make known unto me. 8 And after some time he cried out * as loud as a Lion unto me, who had set him to watch: My Lord, I stand continually upon the Watch-tower in the Day-time, and I am set in my Ward whole Nights, i. e. I have been very faithful and careful in watching day and night, as thou appointedst me. 9 And behold, here comes * a Couple of Chariots, each with a Man, viz. one with Darius the Mede in it, and the other with Cyrus in it, and with them a great number of Horsemen: and he answer'd, i. e. went on, and said, Babylon is fallen, is fallen: and all the graven Images of her Gods He, (u) i. e. God by the means or hands of the Persians hath broken unto the Ground. 10 O my Threshing and the Corn of my Floor, i. e. O ye Jews who shall then have been as it were thresh'd by the Oppression of the Babylonians during your Captivity, which Oppression shall be intended by God to cleanse as it were the good Corn from the Chaff among you: that which I have heard of the Lord of Hosts, the God of Israel, have I declar'd unto you concerning the Downfal of Babylon, which will be a means of Comfort to you when in Captivity in that Country, as giving you Hopes such your Captivity will have an End ere long.

SECT. IV. N^o. 7.

A Prophecy in the Reign of Hezekiah relating to Edom or Seir.
Chap. XXI. 11, 12.

11 The Burden of Dumah (w) or the Land of Edom. He, i. e. one or other calleth or is as it were calling every Night to me out of Seir, Watch-

ANNOTAT.

(t) Cyrus was denoted by a Mule even in an Heathen Oracle; and that because his Parents were of two different Countries, viz. his Father a Persian, and his Mother a Mede.

(u) This was fulfill'd by Xerxes, when in his Return from Greece he took Babylon in his way, and destroy'd all the Temples there. See Prideaux's Connex. Part 1. B. 4. under the seventh year of Xerxes.

(w) That this is to be understood of Edom or Idumea, may reasonably be infer'd from the mention of Seir in the next Sentence, this last being a Name whereby Edom is commonly denoted in Scripture.

K

man

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man or Prophet, what of the Night? Watchman, what of the Night? *i. e.* what Tidings canst thou foretel us of what will come upon us? 12. The Watchman said, *i. e.* this is all the Answer God is pleas'd I should return at present: The Morning comes, as well as the Night, *i. e.* whereas you of Edom fear only a sudden Surprise as in the Night, God can bring an (x) Enemy upon you as shall be able to conquer you by plain open Force: If ye will enquire of such matters to your Good, enquire ye in such manner as ye ought: Return to the Worship of the True God, and to your Subjection to the House of David, and then come to me, and I may give you further Notice from God of what shall be your Case for the Future.

S E C T. IV. N^o. 8.

A Prophecy in the Reign of Hezekiah relating to such People as dwelt in the parts of Arabia adjoining to the Holy Land. Chap. XXI. 13 — 17.

13 The Burden upon some of the Dwellers in Arabia. Ye shall be driven from your Tents or Habitations, and in the Forest in Arabia shall ye be forced to lodge, O ye travailling Companies of Dedanim, *i. e.* O ye who are wont to live in Tents, and to remove them from place to place for Convenience of Pasture for your Cattle. 14 The Inhabitants of the land of Tema, out of kindness or pity to you, brought (or shall bring) Water to him that was thirsty, they prevented with their Bread him that fled, *i. e.* gave him somewhat to eat before he ask'd. 15 For they fled, *i. e.* the Dedanites shall flee from the Swords, from the drawn Sword, and from the bent Bow, and from the grievousness of War. 16 For thus hath the Lord said unto me, Within a year, according to the years of an Hireling, *i. e.* within a (y) common year, and all the Glory of Kedar shall fail. 17 And the residue of the Number of Archers, the mighty Men of the Children of Kedar shall be diminish'd: for the Lord God of Israel hath spoken it.

S E C T. IV. N^o. 9.

A Prophecy in the Reign of Hezekiah concerning the taking of Manasses and Jerusalem by Esarhaddon King of Babylon and Assyria; and also concerning the Captivity of Shebna, and the Promotion of Eliakim. This Prophecy takes up Chap. XXII.

A N N O T A T.

(x) Hereby is probably denoted, that the Edomites should be subjected to King Hezekiah by open Force or War, as was done, as may be infer'd from 2 Kings 18. 7. and 2 Chron. 32. 23. (y) See Chap. 16. 14.

Chap.

PARAPHRASE.

Chap. XXII. The Burden of the Valley of Vision, *i. e.* of Jerusalem, which lies in a Valley (z) at least great Part of it, and wherein God is pleas'd to vouchsafe to his Prophets many Visions, and to which pertain or are directed many Visions. What ails thee now that thou art wholly gone up to the House-tops to discover the Motions of the Enemy, or to see if thy Allies be coming to thy Help? 2 Thou hast been full of Stirs, a tumultuous City, a joyous City, *i. e.* thou hast been full of Mirth and Jollity, which were wont to be express'd with Noise and Tumult: but now a deep and melancholy Silence has seiz'd thee: thy slain Men are not slain with the Sword, nor dead in Battle, but only with Fear. 3 All thy Rulers are fled together: * all that are found in thee, have conspir'd together for fear of the Archers or Enemy that fight with Bows; they have conspir'd together, and are fled a great way off. 4 Therefore said I, * Turn away from me or let me alone to indulge my Grief: I will weep bitterly, labour not to comfort me; because of the spoiling of the Daughter of my People. 5 For it is a day of Trouble, and of Treading down or Distress, and of Perplexity by the Lord God of Hosts in the Valley of Vision, of Breaking down the Walls of the Houses in the Suburbs for the better Defence of the City it self, and of Crying to them that are posted on the Mountains, stoutly to maintain their Posts or the Passes there. 6 And or even Elam or the Persians (a) which shall be in the Army that comes against Jerusalem, bare the Quiver, *i. e.* shall fight with Bows and Arrows, as well as with Chariots full of Men, and also with Horsemen: and Kir (b) uncover'd the Shield, *i. e.* the Medes shall make up another Part of the hostile Army. 7 And it shall come to pass that thy choicest Vallies shall be full of Chariots, and the Horsemen shall set themselves in array at the Gate. 8 And he, *viz.* the Enemy discover'd the Weakness of the Covering or Fortresses of Judah, and thou didst look in that day to the Armour of the House of the Forest, *viz.* to see what Armour was (c) in that Armory, and what more need be provided. 9 Ye have seen also the Breaches of the City of David, that they are many, *i. e.* ye shall then take care to repair the several Breaches in the Walls of Jerusalem, especially in that part where the Royal Palace is: and ye gather'd together the Waters of the upper Pool into the lower Pool, *i. e.* ye shall do this again as it was formerly done by Hezekiah, after whose time the Aqueduct, that convey'd the said upper Waters into the Lower, shall be neglected, and so out of Order, till repair'd again

I.
The taking of Jerusalem by the Forces of the then King of Assyria and Babylon in the Reign of Manasse, is foretold.

ANNOTAT.

(z) See Psal. 125. 2. (a) The Persians were either Subjects or Tributaries to Esarhaddon then King of Babylon as well as Assyria, when the Forces of Esarhaddon were sent against Jerusalem, and took Manasse King of Judah.

(b) See 2 Kings 16. 9. Amos 1. 5.

(c) Compare 1 Kings 10. 17. and 2 Chron. 12. 9, &c.

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at the time here foretold for the better providing Jerusalem with Water during a Siege. 10 And ye have numbred the Houses at Jerusalem, i.e. mark'd out such as should be pull'd down for the better fortifying the Wall of the City; and the said Houses have ye broken down to fortify the Wall. 11 Ye made or shall repair also the Ditch or Channel between the two Walls, for the Conveyance of the Water of the old or upper Pool into the Lower: and by these Precautions ye shall think, that ye have sufficiently provided for the Security of the City. But ye shall be quite mistaken, forasmuch as ye have not look'd unto God the Maker thereof, i.e. who enabled David at first and others his Successors to increase and fortify it; neither had ye respect unto him that thus fashion'd it long ago, i.e. that chose it to be the Place of his Temple, as well as the Royal City and Capital of the Kingdom. 12 And in that day did, i.e. shall the Lord God of Hosts call to Weeping and to Mourning, and to Baldness, and to Girding with Sackcloth, i.e. shall call upon you by your prospect of the Judgments coming on you to humble your selves to him sincerely, in order to move him to turn away his Judgments. 13 * But behold, such shall then be the harden'd Impiety of this People of Judah, that instead of their humbling themselves, there shall be Joy and Gladness, slaying Oxen, and killing Sheep, eating Flesh, and drinking Wine: for they shall be so far from having a due sense of Religion or a future State, that they shall impiously say, Let us eat and drink while we may, for to morrow we shall dy. 14 * Therefore it was reveal'd in mine Ears by the Lord of Hosts, Surely this Iniquity shall not be purged from you, till ye dy, i.e. such as are guilty of so great Iniquity, shall certainly dy an untimely and violent Death for the same, says the Lord God of Hosts.

II.
The Captivity
& Death of Sheb-
na out of Judea,
is foretold.

15 And as for (d) Shebna, who shall have a Chief band in the Impiety of those Times here spoken of, Thus says the Lord God of Hosts, Thou, my Prophet Isaiah, shalt then go, and without fail get thee unto this Treasurer, even unto Shebna, which is over the House, i.e. unto Shebna, who shall then be Master of the Household and Treasurer, and so Chief Minister of State to King Manasses, and say, 16 What hast or wilt thou have to do here at thy Death? and whom hast thou to put thee when dead here, that thou hast hew'd thee out a Sepulcher here aforehand, as if thou wast assur'd of being buried here; and that a very stately One, as he that, being some Royal Person, hews him out a Sepulcher on high in the side of a Rock, and that graveth, i.e. cuts out with grav-ing Tools an Habitation for himself when dead in a Rock, which may preserve his Memory long to Posterity. 17 Behold, all this thy Cost and

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(d) Read Dean Prideaux's Connex. &c. Part I. B. I. under the twenty second year of Manasses. See also my Preface hereto concerning the Death of Isaiah.

Design

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Design is in vain, for the Lord will carry thee away with a mighty Captivity, i. e. together with Manasses thy King to Babylon, and will surely cover thee with Shame and Disgrace, how Great soever thou art at present, and secure of the Continuance of thy Greatness. 18 He will surely violently turn and toss thee, like a Ball into a large Country, *i. e. thou shalt, with Violence and the greatest Contempt and Sport like a Ball toss'd about by Boys in sport, be toss'd from one place to another, till thou art brought Captive to Babylon, whose Empire is large: and there thou shalt dy: and there the Chariots of thy Glory shall be the Shame of thy Lord's House, i. e. the Great Offices and Honours confer'd upon thee shall be a Reproach to Manasses the King that confer'd them upon thee.* 19 * Thus I will drive thee from thy Station, and from thy State shall He, *i. e. the Lord for thy great Wickedness to him pull thee down.*

20 And it shall come to pass in that day, *viz. after the Restoration of Manasses to his Kingdom on his Repentance, I will call him, that during all the wicked Part of Manasses Reign continued my Servant faithfully, even Eliakim the son of Hilkiab:* 21 And I will cloath him with thy Robe, and strengthen him with thy Girdle, and I will commit thy Government into his Hand, *i. e. I will incline Manasses to make Eliakim his Chief Minister of State in thy Place: and he shall be esteem'd as a Father to the Inhabitants of Jerusalem, and to the House of Judah, so great and tender a Care shall be take of those under the Government committed to him.* 22 And the Key, *which was the Emblem or Token of being Master of the Royal Household or of the House of David, will I incline Manasses to lay on his Shoulder, as it was then usual to carry it: and so, according to his Office as Master of the Household, or else according to the extraordinary and unlimited Power given him, he shall open and none shall shut, and he shall shut and none shall open, i. e. nothing shall be done in the Royal Household, or even Kingdom it self, but with his Direction or Consent.* 23 And I will fasten him as a Nail in a sure Place, *i. e. he shall not be remov'd from his Grand Trust and most Honourable Posts, as his Predecessor was: and he shall be for a glorious Throne to his Father's House.* 24 And they shall hang upon him all the Glory of his Father's House, the Offspring and the Issue, all Vessels of small Quantity: from the Vessels of Cups, even to all the Vessels of Flagons, *i. e. he shall be an Honour to his Family: they shall all depend on him for Preferment, from the Highest to the Lowest; from those that are to be advanced to the more honourable Offices, to those who are design'd for the meaner Services.* 25 Whereas on the Contrary and afore this, In that day, saith the Lord of Hosts, shall the Nail that is fastned in the sure Place, *i. e. shall Shebna, who thought himself most secure in his Station, be remov'd, and be cut down and fall himself, as is already foretold:*

III.

The Promotion of Eliakim after the Restoration of Manasses from his Captivity, is foretold.

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foretold: and also the Burden, that was upon it, shall be cut off, i. e. all his Dependents shall fall with him: for the Lord hath spoken it.

S E C T. IV. N^o. 10.

A Prophecy in the Reign of Hezekiah concerning the Destruction of Tyre, both by Nebuchadnezzar and Alexander the Great: As also of their Conversion to Christianity. This Prophecy takes up Chap. XXIII.

I.
The Destruction
of Tyre is fore-
told.

Chap. XXIII. The Burden (e) of Tyre. Howl, ye Ships of Tarshish, *i. e. Merchant Ships*: for it is laid waste, so that there is no House, no Entering in, *i. e. there is no City for you to enter into*; Old Tyre being raz'd to the Ground by Nebuchadnezzar, and New Tyre which was built in the adjoining Isle, being burnt to the Ground by Alexander the Great, according to what follows, viz. By one that shall come from the Land of Chittim, *i. e. Macedonia* shall the principal or greatest * Captivity or Overthrow be to them of Tyre. 2 Then shall your City be still as being desolate, altho' ye Inhabitants of the said City in the Isle shall have been

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(e) For the better understanding of this Prophecy, it is to be known, that Tyre was first built by a Colony of the Sidonians on the Continent. Which being besieged by Nebuchadnezzar King of Babylon, and the Inhabitants finding they could not defend it against him; hereupon during the said Siege, which lasted thirteen years, the Tyrians built them a new City on an Isle about half a Mile distant from the Shore, Nebuchadnezzar having not enough Naval Forces to hinder them; and into this new City they remov'd the most of their Effects, and all the principal Inhabitants of their old City. So that Nebuchadnezzar on Entering the old City found little Spoil there to reward his Soldiers with after so long a Siege. And therefore he wreak'd his Anger on the few meaner Inhabitants he found therein, killing them all, and on the Buildings, razing them all to the Ground. After which the said Tyre never recover'd it self any more, than to be a Village distinguish'd by the Greek name of Pala-tyrus or Old Tyre: The new City built on the Isle during the aforesaid Siege, was That which is so Famous in common History by the name of Tyre. But this also being besieged long after by Alexander the Great, it was likewise not taken by him without great Difficulty, tho' in far less time than Old Tyre was taken by Nebuchadnezzar. For whereas Nebuchadnezzar spent thirteen years in taking Old Tyre, Alexander took New Tyre or the Tyre, that was so call'd in his days, in less than a single year. To which end he was forced to carry a Bank from the Continent or Old Tyre thro' the Sea to the Isle in which stood the Tyre he besieged. To make this Bank or Cause-way, he pull'd down all Old Tyre to furnish them with Stones and other like Materials, and Mount Libanus furnish'd him with Wood. And by this means having carried the Cause-way from the Continent to the Isle, he storm'd the then City of Tyre, and took it, and burnt it to the Ground, destroying or enslaving all the Inhabitants he found therein. Now of Both these Cities, call'd Tyre one after the other, is this Prophecy of Isaiah to be understood, and

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*Numerous and Powerful; altho' Thou Tyre art a City, whom or which the Merchants of Zidon, that pass over the Sea, i. e. that are famous likewise for their great Trading by Sea, have replenish'd with Men and Riches; the Zidonians being the Founders of Old Tyre, where a Colony of them planted; and afterwards assisting the Tyrians to build and enrich New Tyre, when Old Tyre was besieg'd and destroy'd by Nebuchadnezzar. 3 And * the Seed of Sihor or the Nile, which brings forth plentiful Crops in Egypt, by reason of the great Waters or Overflowing of the Nile which fats the Ground, even the Harvest arising by means of the said River, i. e. the Transportation of Corn from Egypt is what brings her in a great Revenue; and she is a Mart of Nations for that and other Goods. 4 Whereas thou hast prided thy self on account of the Riches and Glory of thy Colony of Tyre, Be thou or thou shalt then be asham'd, O Zidon; for the Sea hath spoken, even the Strength of the Sea, i. e. Tyre which is built on so small an Isle, that it looks as if it was situated in the Sea, and which is the strongest City by Sea in these Parts, shall as it were bemoan her self, saying, I travail not, nor bring forth Children, neither do I nourish up young Men, nor bring up Virgins, i. e. I am now become desolate of Inhabitants. 5 * As soon as the Report of what is befalln Tyre shall come to Egypt, they of Egypt shall be sorely pain'd at the said Report of Tyre, not only on account of the Loss of its Trade, but also for Fear of what the same (f) Enemy will do to them, against whom he shall march after his subduing the Tyrians or taking Tyre. 6 Pass ye over (g) to Tarshish, i. e. leaving your own City, ye shall betake your selves to some other Ports or Places on the Mediterranean Sea, to which ye were wont to traffick, and ye shall howl for Sorrow, ye Inhabitants of the Isle. 7 Is this your joyous City, whose Antiquity is of ancient days? i. e. your former great Prosperity and Antiquity shall*

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and was fully verifi'd, as appears from the Account here given. That *New Tyre* or That which was built in the Isle, is here to be understood, as well as *Old Tyre* or That on the Continent, and indeed chiefly, is evident from the express mention of the Isle on which it was built, made v. 2 and 6. and also by the mention of the *Land of Chittim*, (v. 1 and 12.) which denotes *Macedonia*, as is evident from other places of Scripture. This being not duly observ'd by Commentators, have caus'd them to give a very wrong Interpretation of the said *Chittim*, and several other Particulars in this Chapter; which made it the more necessary for me to give the larger Account of this Matter.

(f) Accordingly both *Nebuchadnezzar* and *Alexander the Great* having taken, Each the Tyre that was in his days, march'd into Egypt, and conquer'd it. See more in *Dean Prideaux's Connex. &c.* Part 1. B 2. under the thirty second year of *Nebuchadnezzar*, and also B. 7. under the fourth year of *Darius* the last Emperour of Persia. (g) More especially to *Carthage*, as being a Colony of the *Old Tyrians* in the days of *Joshua*.

then

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them stand you in no stead: her own Feet shall carry her afar off to sojourn, *i. e.* ye shall then have no Ships to carry you, but shall be forced to travel on Foot into foreign Countries, whether ye shall flee or be led captive. 8 If you ask out of Pride and as not fearing any such Calamity, Who has taken this Counsel, and can bring about such things against Tyre, the Crowning City, *i. e.* which vaunts it self as the Queen of Cities, whose Merchants are as rich and great as Princes, whole Traffickers are the honourable of the Earth. 9 I answer, The Lord of Hosts hath purposed it to stain the Pride (*b*) of all thy Glory, and to bring into Contempt all thy Merchants, who are at present Some of the honourable of the Earth. 10 Pass thro' thy Land as a River, *i. e.* get away as fast as thou canst, as swiftly as a River runs, out of thy own Country, and so from the Reach of thy Enemy, O Daughter of Tarshish, *i. e.* O Tyre, who art enrich'd by the Sea, (or thy Trade thereon) as by a rich Mother: for there is or shall be no more Strength in thee to resist the Designs of thy Enemies here foretold. 11 He stretch'd, *i. e.* God shall then stretch out his hand over the Sea, *i. e.* Tyre to punish and destroy it: he shook, *i. e.* shall thereby shake or frighten (*i*) the neighbouring Kingdoms: the Lord hath given a Commandment against the Merchant City, to destroy the strong Holds thereof. 12 And he said, Thou shalt no more rejoyce or be rebuilt and flourish in the like Splendor as thou didst afore, O thou Tyre, who shalt be like an oppressed Virgin, *i. e.* ravish'd or conquer'd by her Enemies; tho' thou art a Daughter or Colony of Zidon, yet shall the Zidonians not be able to defend thee. Thou shalt be forced to arise, and pass over to Chittim, whither thou shalt be carried captive, and so there also shalt thou have no Rest. And it shall be no wonder that Tyre should be destroy'd, when even those who shall be its Conquerors, shall likewise be brought to ruin. 13 Behold, the land of the Chaldeans; this People shall be the Enemies that shall first overthrow thee under Nebuchadnezzar, who shall be the greatest Prince in the World, and so raise the Chaldeans to the highest Power and Glory; and yet the time will come when they * shall not be, *i. e.* shall be subdued and an End put to the Babylonian Empire. And as Babylon shall be more powerful and great than Tyre, so is it much more ancient: for Nimrod the Founder (*k*) of the

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(*b*) It is not improbable what Dean Prideaux supposes, viz. that the Pride of the Tyrians here more particularly refer'd to, was That which they was puff'd up with on their Success in withstanding the Siege of Salmanezar King of Assyria, not long before this Prophecy: See Prideaux's Connex. &c. Part 1. B. 1. under the eighth and thirteenth years of Hezekiah.

(*i*) This may very well be understood both of Nebuchadnezzar's and also Alexander's subduing all the Neighbouring Kingdoms or States to Tyre.

(*k*) Gen. 10. 10.

Assyrian

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Assyrian Empire, first founded it for them that did afore dwell in the Wilderness or adjoining parts of Arabia Deserta: they, viz. Nimrod and his Successors in the Assyrian Empire first set up the Towers thereof, they raised up the Palaces thereof, and he brought it to ruin, i. e. and yet notwithstanding its greatest Antiquity of any City in the World built since the Flood, and also of its much greater Strength than that of Tyre, God shall bring it to ruin in his appointed Time. And therefore much more is God able to bring Tyre to ruin, as he shall certainly do. 14 Therefore as I said afore (v 1.) Howl, ye Ships of Tarshish: for your Strength is laid waste. 15 And it shall come to pass in that day, that Tyre shall be forgotten, i. e. its former Glory shall be forgotten and not recover'd for (1) seventy Years, according to the days of one King, i. e. seventy single years or such as are used in reckoning the Reign of any one King: after the End of seventy years shall Tyre ling as an Harlot. 16 Take an Harp, go about the City, thou Harlot that hast been forgotten, make sweet Melody, sing many Songs, that thou mayst be remember'd, i. e. Tyre shall recover its Wealth and Prosperity, and shall abuse it to Luxury, which shall bring upon her a second Destruction by Alexander the Great, which shall be greater than the former by Nebuchadnezzar. 17 And or even it shall come to pass after the end of seventy years, that the Lord will visit or restore Tyre, and she shall turn to her Hire or Trading in as great and prosperous a Manner as ever afore; and shall commit Fornication with all the Kingdoms of the World upon the face of the Earth, i. e. shall use Arts to entice other Nations to trade with her, and use Frauds in carrying on her Trade, and shall promote Luxury and all consequent Vices, as Unc chastiness by her Riches; and shall continue in her Idolatry as well as other Nations, notwithstanding she has been so long aforehand admonish'd and warn'd, that the said Judgment wrought on her by Nebuchadnezzar shall proceed from the Counsel or Decree of the God of Israel: whom therefore she should be taught thereby to acknowledge to be the True God. Which yet she will not do, and so God will bring the second Destruction here foretold on her by Alexander the Great.

18 * Afterward, viz. under the Times of the Gospel, her Merchandise and her Hire shall be Holiness to the Lord: it shall not be treasured nor laid up: for her Merchandise shall be for them that dwell before

II.
The Conversion
of the Tyrians to
Christianity, is
foretold.

A N N O T A T.

(1) This is to be understood from the Time of Nebuchadnezzar's destroying Old Tyre, to the Time that the Inhabitants of New Tyre built in the Isle were restor'd to their ancient Privileges, and allow'd to have a King again of their own. Which was granted them by Darius the first Persian Emperour of that Name in the eighteenth year of his Reign. To which from the year that Nebuchadnezzar took Old Tyre were seventy years, this being done An. 573. before the Common Era of Christ, and the other An. 504 or 503. See Prideaux's Connexion &c. P. 1. B. 1. under An. 573. and B. 4. under An. 504.

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the Lord, to eat sufficiently, and for durable Clothing, *i. e. the Tyrians shall embrace the Gospel, and shall be very (m) liberal in laying out their Riches for the Service of God, as building Churches and allowing a sufficient and handsome Maintenance for the Ministers of the Gospel and the like. They shall not be binder'd from doing this by Covetousness inducing them rather to hoard up their Riches.*

S E C T. IV. N^o. II.

Wherein are foretold the great Calamities that should befall Israel for their Sins; and God's merciful Preservation of a Remnant of them, and their Restoration to their Country, especially after their Conversion to Christianity. Which takes up Chap. XXIV—XXVII.

I.
The Destruction
of Israel is again
foretold.

Chap. XXIV. Behold, the Lord maketh the Earth, *particularly the Land or Kingdom of Israel*, empty, and maketh it waste, and turneth it upside down, and scattereth abroad the Inhabitants thereof. 2 And it shall be as with the People, so with the Priest or Prince; as with the Servant, so with his Master; as with the Maid, so with her Mistress; as with the Buyer, so with the Seller; as with the Lender, so with the Borrower; as with the Taker of Usury, so with the Giver of Usury to him, *i. e. all Orders and Conditions shall be involv'd in the same common Calamity.* 3 The Land shall be utterly emptied, and utterly spoil'd: for the Lord hath spoken this Word. 4 The Earth mourneth and fadeth away, the World languisheth and fadeth away, the haughty People of the Earth do languish. 5 The Earth also is *esteem'd by God as* defil'd under or by reason of the trading thereon of the *sinful* Inhabitants thereof: because they have transgressed the Laws, changed the Ordinance, broken the everlasting Covenant. 6 Therefore hath the Curse devour'd the Earth, and they that dwell therein are desolate: therefore the Inhabitants of the Earth are burn'd, *i. e. destroy'd by Fire and Sword*, and few Men left. 7 The new Wine mourneth, the Vine languisheth, all the Merry-hearted do sigh. 8 The Mirth of Tabrets ceaseth, the Noise of them that rejoyce endeth, the Joy of the Harp ceaseth. 9 They shall not drink

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(m) Agreeably hereto Tyre was in the ancient flourishing Times of Christianity in those Parts under Constantine the Great &c. made the Metropolitan See for the Province of Phenicia; and there was a stately Cathedral Church there built by Paulinus the Bishop thereof, or under his Episcopal (or Archi-episcopal) Government, at the Consecration whereof Eusebius the famous Historian and Chronologer, and sometime Bishop of Cesarea in Palestine, made a Sermon, recorded by himself in his Ecclesiastical History, Book 10. chap. 4.

Wine

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Wine with a Song, strong Drink shall be bitter to them that drink it. 10 The City of Confusion is broken down, *i. e. the City of Samaria as well as others is broken down, and become a confused Heap*: every House is shut up, that no Man may come in. 11 * Is there, *i. e. there is not* a crying for Wine in the Streets; for all Joy is darkned, the Mirth of the Land is gone. 12 In the City is left no Inhabitant, but there is an entire Desolation, and the Gate is smitten with Destruction.

13 When thus it shall be in the midst of the Land among the People, there shall be a Remnant preserv'd, as the shaking of an Olive-tree, and as the Gleaning-grapes when the Vintage is done. 14 They or their Offspring, which shall be restor'd again to their Country with the Jews after the Babylonish Captivity, shall lift up their Voice, they shall sing for the Majesty of the Lord, thus wonderfully shewing its Power in restoring them to their Country. And when after this again, for their obstinate Rejection of Christ, the Jews shall be driven again from their Country into the Western parts of the World; and at length they shall be all converted to Christianity, and thereupon God shall make way for their Restoration again to their own Country: as soon as they see the good and merciful Purpose of God so to do, they shall cry aloud from the Sea or West, *i. e. in the several Countries thereof, where they shall be exhorting one another to praise God to this effect, viz.* 15 Wherefore glorify ye the Lord, for his great Mercy to us in the Fires, *i. e. in our great and long Afflictions or fiery Trials*: even the Name of the Lord God of Israel in the Isles of the Sea. 16 From the uttermost part of the Earth have we heard Songs, or shall Songs be then sung to the Lord, even Glory to the Righteous, *i. e. for restoring the Possession of Judea, which is the Glory (n) of all Lands, to his then righteous Servants of the Jewish Nation.*

But alas! the Joy that was caus'd in me by this Vision or Foresight of the Conversion and Restoration of my People to their own Country, was greatly abated by the Foresight I had of the general Wickedness of them, as well as of the rest of the World, till that other Time comes: whereupon I Isaiab said, My Leanness, my Leanness, *i. e. how great Trouble do I find in my self, enough quickly to consume me of it self*: wo unto me: the treacherous Dealers have dealt treacherously, yea, the treacherous Dealers have dealt very treacherously, *i. e. how am I griev'd to foresee, how treacherously or disobediently my People and others shall deal with God, so as to bring the greatest Judgments on them.* 17 For fear of an Enemy, and the Pit, and the Snare are upon thee, O Inhabitant of the Earth for thy Wickedness. 18 And it shall come to pass that he, who fleeth from the Noise of the Enemy falling upon him which shall cause in him Fear, shall fall into the Pit; and he that cometh up out of the midst of the Pit, shall be taken in the Snare, *i. e. God shall punish the*

(n) Compare Ezek. 20. 6.

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Wicked-

II.
The Preservation of a Remnant of Israel, and their Restoration to their own Country, especially after their Conversion to Christianity, is foretold.

III.
Great Calamities shall befall Israel for their Sins, before the Triumphant State of the Church on Earth comes.

P A R A P H R A S E.

*Wickedness of Men then living with several sorts of Judgments, so that, altho' they escape some, they shall fall into other Calamities. For the Windows from on High are open, and the Foundations of the Earth do shake, i. e. God shall shew his Vengeance on the Wicked at the time here spoken of, in the like dreadful and extraordinary Manner, as he did when he destroy'd the Wicked then living by the universal Deluge. 19 In like manner the Earth is, i. e. shall be at the Time here foretold utterly broken down, the Earth is clean dissolved, the Earth is mov'd exceedingly. 20 The Earth shall reel to and fro like a Drunkard, and shall be removed like a Cottage, and the Transgression thereof shall be heavy upon it, and it shall fall, and not rise again. 21 And it shall come to pass in that day, that the Lord shall punish the Host of the high Ones that are on High, * even the Kings of the Earth shall be then punish upon the Earth. 22 And they shall be gathered together as Prisoners are gathered in the Pit, and shall be shut up in the Prison, and after many days shall they be visited, i. e. brought forth to publick Punishment. 23 Then the Moon (o) shall be confounded, and the Sun asham'd, i. e. there shall be no need of their Light, when the Lord of Hosts shall reign in mount Zion and in Jerusalem, and before or in the Presence of his Ancients, i. e. Those whom he shall intrust with the Government of his Kingdom here on Earth, as the Elders were among the Jews: in the Presence of These or at mount Zion shall the Lord reign Gloriously, i. e. shall give a visible Token of his Special Presence there, as King over the Earth, by the Shechinah or a visible Glory as of Old, or rather a Much greater Glory.*

IV.

A Song on Account of God's justly punishing the Wicked, and rewarding the Righteous, particularly during the Millennium.

*Chap. XXV. On the consideration of these Particulars, Isaiah broke forth into the following Song: O Lord, thou art my God, I will exalt thee, I will praise thy Name; for thou hast done wonderful things; thy Counsels of old are Faithfulness and Truth, i. e. shall punctually and surely be fulfill'd. 2 For thou hast made and shalt certainly make according to thy foresaid Counsels of many a City, an Heap; of a defenced City, a Ruin: a Palace of Strangers, i. e. Heathens, and particularly Babylon, to be no City, it shall never be built again. 3 Therefore by such thy Judgments shall the strong or fierce People be induced themselves, or a Means to induce others to glorify thee, the City of the terrible Nations shall fear thee. 4 For thou hast been and shalt be a Strength to the Poor, a Strength to the Needy in his Distress, a Refuge from the Storm, a Shadow from the Heat, when the Blast of the terrible Ones is as a Storm against the Wall, i. e. thou hast and shalt shew thy self a Saviour of thy faithful Servants under the greatest Afflictions. 5 * The Noise, i. e. Oppression of Strangers or Infidels is as in-*

(o) Compare Revel, 21. 3, 22, 23, &c.

tolerable.

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tolerable as the Heat in a dry sandy Place, which reverberates the Rays of the Sun and so makes the Heat more parching: but thou shalt abate the said Heat as with a Shadow of the Cloud, i. e. thou shalt deliver them that are so oppress'd, or abate their Oppression so as to make it supportable: the Branch of the terrible Ones shall be brought low, i. e. thou shalt lop their Power. 6 And in this Mountain, viz. Zion shall the Lord of Hosts make unto all People a Feast of fat Things, a Feast of Wines *duly settled* on the Lees, of fat Things full of Marrow, of Wines *duly settled* on the Lees and afterwards carefully drawn of, and so well refin'd. 7 And he will destroy in this Mountain the face of the Covering cast over all People, and the Vail that is spread over all Nations, *i. e. by the Preaching of the Gospel, which shall begin at Jerusalem and be preach'd to all the World, he shall bring many of all Nations out of the Ignorance of Heathenism to the Knowledge of the True God; and in the Latter and Triumphant State of the Church here on Earth, there shall be an universal Conversion both of Jews and Gentiles, all such Prejudices or Hindrances which afore kept them from embracing the Gospel being then remov'd.* 8 During the said Triumphant State of the Church or Millennium, He will swallow up or destroy Death in or by (p) an everlasting Victory, *inasmuch as those that are afore Dead, shall then be rais'd again to Life in their proper Order and Time; and such as live then, shall not dy at all, but be translated into Heaven at the end of this World: and then the Lord God will wipe away Tears from off all Faces, and the* Reproach of his People shall he take away from off all the Earth: for the Lord hath spoken it.* 9 And it shall be said in that day, Lo this is our God, we have waited for him, and he *has and will go on to save us: this is the Lord, we have waited for him, we will be glad and rejoyce in his Salvation.* 10 For in this Mountain shall the hand of the Lord rest, *i. e. God shall in a Visible glorious Manner, during the Time here foretold, appear at Jerusalem, and so as it were Rest there, but so as to exert his Hand or Power to protect his People all over the Earth; and Moab, whereby is denoted all the Enemies of the Church, shall be troden down under him, even as Straw is troden down for the Dunghil.* 11 And he shall spread forth his Hands in the midst of them, as he that swimmeth spreadeth forth his Hands to swim, *i. e. God shall reach the Enemies of his Church wherever they are: and he shall bring down their Pride together with the Spoils of their Hands, i. e. with the Goods they have unjustly taken from others.* 12 And the Fortrefs of the high Fort of thy Wall shall he bring down, lay low, and bring to the Ground, even to the Dust, *i. e. He shall put an end to the Power of all the Enemies of his Church.*

(p) The Hebrew word frequently signifies *Eternity*. Compare Rev. 21. 4, &c.

V.
Another Song on
the like Account
of the former.

Chap. XXVI. In that day shall this Song be sung in the land of Judah, We have a strong City, viz. Jerusalem: Salvation will God appoint for Walls and Bulwarks, *i. e.* God's Protection shall then supply the place of Fortifications. 2 Open ye the Gates, that the righteous Nation which keepeth the Truth may enter in, *i. e.* true Christians shall then continually (*q*) be flocking to Jerusalem as the Capital of Christ's Kingdom from all parts of the World, and so in vastly greater Numbers than the Jews were wont to flock thither at their solemn Times. 3 Thou wilt keep him in perfect Peace, whose Mind is staid on thee: because he trusteth in thee. 4 Trust ye in the Lord for ever; for in the Lord JEHOVAH is everlasting Strength. 5 For as he shall defend his Church, and particularly the Capital City thereof Jerusalem (as v. 1.) so he brings down them that dwell on High, *i. e.* he shall bring down all such as pride themselves in their Worldly Power and Greatness: the lofty City of the Enemies of his Church, be it what it will, as Babylon, Rome, &c. he lays, *i. e.* shall lay it low, he lays it low even to the Ground, he brings it even to the Dust. 6 The Foot shall tread it down, even the Feet of the Poor, and the Steps of the Needy, *i. e.* the truly Humble and Righteous shall be advanced to greater Glory even here on Earth, than ever the Ungodly were, and shall triumph even here at last over the Wicked. 7 As the way of the Just is Uprightness, so thou most Upright dost weigh the path, *i. e.* wilt fully reward the Good deeds of the Just. 8 Therefore yea or even in the way or by patient suffering of thy Judgments, O Lord, have we waited for thee; the Desire of our Soul has been and is to thy Name, and to the Remembrance of thee, *i. e.* we have and do desire and endeavour to stir up our devout Affections to thee, and to possess our Minds with due Apprehensions of thy Majesty, and a grateful Remembrance of thy Mercies to us. 9 With my Soul have I desired thee in the Night, yea, with my Spirit within me will I seek thee early, *i. e.* we exercise our selves in thus stirring up our devout Affections both day and night. For when thy Judgments are in the Earth, the Inhabitants of the World will learn Righteousness, *i. e.* thy Judgments have this due and good Effect on all but harden'd Sinners, that they engage Men to seek and turn to thee. 10 But let Favour be shew'd to the Wicked, yet will he not learn Righteousness: in the land of Uprightness, *i. e.* tho' he live among those that give him good Example, yet will he not follow it, but deal unjustly, and will not behold or regard the many Evidences given of the Majesty of the Lord. 11 Lord, when thy hand is lifted up to punish them, they will not see nor regard it: but at last they shall be forced to see or regard it, and give Glory unto God, and to be ashamed for their Envy at the People of God: yea or even the Fire of thy Vengeance falling on thy Enemies shall devour them. 12 Lord, thou

(*q*) Compare Revel. 21. 25, 26.

wilt

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wilt ordain Peace for us: for it is even thou *that* hast wrought all our Works in or for us, *i. e.* all our Deliverances and Prosperity, which encourages us still to trust in and serve thee for ever. 13 O Lord our God, other Lords, as Assyrians, Babylonians, &c. besides thee have had Dominion over us: but by thee only have we been deliver'd, and therefore will we make mention of thy Name, *i. e.* call on thee only as our God and Saviour. 14 They, viz. the Oppressors of thy People with all other impenitent wicked Persons are dead, they shall not live or enjoy any share of the happy Life here on Earth during the Millenary State: they are deceas'd, they shall not (r) rise but to be sentenc'd to Eternal Torment in the other World: therefore thou hast visited, *i. e.* shalt thus punish, and destroy'd them, and made all their Memory to perish. 15 Thou hast increas'd, *i. e.* shalt at the Time here foretold increase the Nation, *i. e.* Church, O Lord, thou hast increas'd the Nation, thou art glorified; thou hadst remov'd it far unto all the ends of the Earth, *i. e.* the Church shall then extend it self to the ends of the Earth. 16 Lord, when thy faithful People were in Trouble, have they all along visited or address'd themselves to thee; they poured out a Prayer when thy Chastning was upon them. 17 Like as a Woman with Child, that draweth near the time of her Delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O Lord, *i. e.* thou knowest we have been under most painful Afflictions. 18 Thus we have been as it were with Child, *that is,* we have been in pain as great as that of a Woman bringing forth a Child; but we have as it were brought forth only Wind, *that is,* we have not wrought or been able to work our selves any Deliverance from our Miseries in the Earth, neither have the Inhabitants of the World that oppressed us, faln by our Means, but by what thou hast done for us. 19 And the greatest instance of thy Goodness to thy faithful Servants here on Earth will be this, that thy dead Men shall live, *i. e.* as all that shall have dy'd in thy true Faith and Fear, shall be rais'd some time during the Millennium, and live here on Earth for some time in an Happy and Glorious manner; so such as have lost their Lives for thy sake, and so may more emphatically be call'd Thy dead Men, shall be (s) raised first, and live longest during that Happy and Glorious State of the Church here on Earth: together with thy (t) dead Body, *i. e.* the Body of me Isaiah, who shall be one of those that shall lose their Lives for the Sake or Service of God, shall they arise: then ye shall awake and sing, ye that dwell in Dust: for thy Dew is as the Dew of Herbs,

A N N O T A T.

(r) See Revel. 20. 5. (s) Revel. 20. 4.

(t) I take this to be the true Meaning of this Expression, which I have given in the Paraphrase, which other Commentators seem not to have been aware of. See more of this in the Preface concerning Isaiah's Death.

and

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and the Earth shall cast out the Dead, *i. e.* as Seed that is buried in the Ground, rises out of it again and grows into Herbs of the same Sort, by means of the Dew or Rain that Waters the Earth; so at the Millennium the Dead shall begin to rise again out of their Graves in their appointed and proper Order. 20 Wherefore come, my People, enter thou into thy Chambers, and shut thy Doors about thee: hide thy self as it were for a little moment, until the Indignation be overpast, *i. e.* God's People may firmly rely on him to be as an Hiding-place or Refuge for them in the midst of those Judgments, which shall destroy his Adversaries; and more especially during those most terrible but short Calamities, which shall be in the days of Antichrist emphatically so call'd. 21 For behold, the Lord comes out of his place to punish the Inhabitants of the Earth for their Iniquity: the Earth also shall disclose her Blood, and shall no more cover her Slain, *i. e.* the number of the Slain shall then be so great, that the Earth (*u*) can neither give them Burial, nor soak up their Blood. Chap. XXVII. In that day the Lord with his sore and great and strong Sword shall punish Leviathan, the piercing Serpent, even Leviathan that crooked Serpent: * even he shall slay the Whale that is in the Sea, *i. e.* God shall destroy all those earthly Potentates, who have been or shall be the notorious Oppressors of his People, and particularly Antichrist emphatically so call'd, and at last even Satan or the Devil himself, whose Instruments and Types All the others aforemention'd have been.

VI.
Another Song on
the like Account
with the Two for-
mer.

2 For God's thus signally avenging his People on All, even their most mighty Oppressors, as well as for all other his Mercies vouchsafed to his Church, In that day sing ye unto or concerning her, *viz.* his Church, a Song to this purpose or intent: My Church is as a Vineyard of red, *i. e.* the best Wine or Grape. 3 I the Lord do keep it, I will water it every Moment; lest any hurt it, I will keep it Night and Day. 4 Fury is not in me, *i. e.* is not what I of my self delight in: yet who would set the Briers and Thorns against me in Battle? I would go thro' them, I would burn them together, *i. e.* if the Wicked be incorrigible, and so bid as it were defiance to me, I will destroy them. 5 * If he, *viz.* the Wicked will take hold of my Strength, *i. e.* make a right use thereof by flying thereto for Mercy and Refuge, let him make his Peace with me by his sincere Repentance, and hereupon he shall make Peace with me, and I will pardon and even defend and bless him. 6 Upon their making thus Peace with God by their general Conversion to the Gospel, He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the World with Fruit, *i. e.* all the World shall be better'd by such their Conversion, and such as were afore Infidels among other Nations shall follow their Example, and become Converts to Christ. 7 That God foresees there will be such a Conversion of the Jews hereafter,

(*u*) Compare Revel. 14. 10.

may

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may be reasonably infer'd from this, viz. Has he smitten him, viz. Israel or Judah, as he smote those that smote him? or is he slain according to the Slaughter of them that are slain by him? i. e. God has all along preserv'd a Remnant of the Tribes of Israel, as from whom would arise at last a Generation that would return to him by sincerely embracing the Gospel. 8 In measure when it shooteth forth, thou wilt debate with it, i. e. God will punish the Israelites or Jews with Moderation or Clemency, cutting off only the superfluous Branches, but still sparing the rest, or so many as to keep the Tree or Stock alive. He stays his rough Wind in the day of the East-wind, i. e. in the midst of Judgment he will remember Mercy. 9 By this therefore shall the Iniquity of Jacob be purg'd, and this is all the Fruit* of taking away his Sin, viz. * that he shall make all the Stones of the Altar as Chalk-stones that are beaten in sunder, the Groves and Images shall not stand up, i. e. the most remarkable Effect of the General Conversion of the Jews shall be this, that thereupon all sorts of Idolatry, as well as other Impiety, shall quite cease and be abolish'd. 10 Yet alas! long before this Happy Time shall come, the or every defenced City of Israel or Judah shall be desolate, and the Habitation forsaken, and left like a Wilderness: so that there shall Grass grow, and the Calf feed thereon, and there shall he ly down, and consume the Branches thereof, i. e. the young Branches of Trees or Shrubs that shall grow where once Cities stood. 11 When the Boughs thereof are withered, they shall be broken off: the Women shall come and set them on Fire, i. e. the land of Israel and Judah shall be as a Field, the Fences whereof are broken down, and the wither'd Branches of the Trees gather'd and burnt. For it is a People of no Understanding: therefore he that made them will not have Mercy on them, and he that formed them will shew them no Favour. 12 * But it shall come to pass in that day I was afore v. 2. speaking of, that the Lord shall beat off or separate the good Grain from the Chaff, i. e. the Good from the Bad of the Jewish Nation, which are dispers'd from the Chanel of the River Euphrates unto the Stream or River of Egypt, i. e. from all Places wheresoever they be dispers'd: and ye that are Good or converted to Christianity, shall be every One of you restor'd to your own Country, as if ye were gathered together one by one, O ye Children of Israel. 13 * Even it shall come to pass in that day, that a great Trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the Out-casts in the land of Egypt, and shall worship the Lord in the holy Mount at Jerusalem, i. e. there shall be as publick a Summons given, as if it were given by a Trumpet so great, as that the Sound of it might be heard all over the World, for all the Dispers'd of the Jewish Nation to come from all Parts into their own Country; which, how much soever distress'd before by the People among whom they lived, they shall do; God either destroying such as shall oppose

their Return, or disposing the Hearts of others to forward them in such their Return: by which means they shall all then living return into Judea, and there serve God as Part of his Christian Church; and with other Christians pay their most solemn Devotions at Jerusalem, which shall then be the Capital of Christ's Kingdom on Earth.

S E C T. IV. N^o. 12.

Wherein is contain'd in the first place another Prophecy of the Destruction of Samaria by Salmanezer: after which all the Prophecies contain'd in this Section relate, either to the Invasion of Judah by Sennacherib, or the Overthrow of his Army, or the Prosperity of Judah during the remaining Part of Hezekiah's Reign, or to the Babylonish Captivity; as also to the State of the Gospel, and Destruction of Antichrist. Which take up all to the end of Chap. XXXIX.

I.
The Destruction
of Samaria is
foretold.

Chap. XXVIII. Wo to the Crown of Pride, *i. e.* to the proud Kingdom of Israel, to the Drunkards of Ephraim, whose glorious Beauty, *i. e.* State and Glory is or shall be of a short Continuance as a fading Flower; which Drunkards and proud Persons chiefly are or live in Samaria, which stands on the head or top of an Hill that overlooks the adjoining fat Valleys of them that are overcome with Wine, *i. e.* which Valleys belong to the foresaid great Men and Drunkards of Ephraim. 2 Behold, the Lord hath a mighty and strong One, *viz.* Enemy to bring against you; which as a Tempest of Hail, and a destroying Storm, as a Flood of mighty Waters overflowing, shall cast down the foresaid Proud and Drunkards to the Earth with the Hand, *i. e.* great Force. 3 Even the Crown of Pride, the Drunkards of Ephraim shall be troden under Feet. 4 And the glorious Beauty which is on the Head of the fat Valley, shall be a fading Flower; as * the first ripe Fruit which comes before the other Summer-fruits: which he that sees, views it with Pleasure, and while it is yet in his Hand or he will not part with it, but he eats it up, *i. e.* as People are very fond of early ripe Fruit, so as to eat it greedily when they get it; so Salmanezer the King of Assyria shall as it were greedily devour or destroy Samaria, and its People.

II.
Judah is also
threaten'd for his
Sins, and particu-
larly relying on
Human means too
much for their
Safety, *viz.* their
Alliance with E-
gypt.

5 In that day shall the Lord of Hosts raise up Hezekiah to be for a Crown of Glory, and for a Diadem of Beauty unto the Residue of his People, *i. e.* to be an excellent King to Judah, whom God will remarkably protect and render Glorious. 6 And the Lord shall be for a Spirit of Judgment to him that sitteth in Judgment, and for Strength to them that turn the Battle to the Gate, *i. e.* God shall direct Hezekiah to administer Justice
Impar-

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Impartially, and enable him to drive away his Enemies, and even to war upon and conquer them. 7 But they also of Judah have erred thro' Wine, and thro' strong Drink are out of the Way: the Priest and the Prophet have erred thro' strong Drink, they are swallowed up of Wine, they are out of the Way thro' strong Drink, they err in Vision, *i. e. in their drunken Fits they think they have Visions from God when they have none; they stumble in Judgment, i. e. are often times not able thro' their Drunkenness to judge aright between what is Holy and what Unholy, or Clean and Unclean.* 8 For so great is their Drunkenness and Intemperance, that all Tables are full of Vomit and Filthiness, so that there is no place clean. 9 Whom shall he, *viz. God or his true Prophet or Priest* teach Knowledge? and whom shall he make to understand Doctrine? them that are weaned from the Milk, and drawn from the Breasts, *i. e. the People are generally profoundly Ignorant, and (what is worse) careless of Instruction; in both which respects they are as very Children or even Infants:* 10 For they must be dealt with as Children; Precept must be upon Precept, Precept upon Precept, Line upon Line, Line upon Line, here a little and there a little, or a little now and a little again anon, *i. e. the same Instructions must be often repeated to them, and that by little and little.* 11 * Therefore, *viz. for a Punishment of such their Untowardness to be instructed, tho' God or his Prophets and other Teachers have dealt with them as Nurses, which teach Children to speak by lisping and stammering like them, or condescending to their weak Capacities: God will now take a new Course with them; and with stammering Lips and another or foreign and unknown Tongue will he speak to this People, i. e. he will send to them the Assyrians and Babylonians to instruct them, not by their Language which they know not, but by their Blows and other Corrections.* 12 To whom he said, This is the Rest wherewith ye may cause the weary to rest, and this is the Refreshing, *i. e. God's Words and Promises are the only things, that can give true Comfort to those that are in Trouble: yet they would not hear;* 13 * altho' the Word of the Lord was unto them, Precept upon Precept, Precept upon Precept, Line upon Line, Line upon Line, here a little and there a little, *i. e. tho' God instructed them never so plainly, and often repeated his Instructions.* * Therefore they shall go and fall backward, and be broken, and snared, and taken by their Enemies. 14 Wherefore hear the Word of the Lord, ye scornful Men that rule this People which is in Jerusalem: 15 because ye have said in your Hearts, We have made a Covenant with Death, and with Hell are we at Agreement, *i. e. we have made peace with those that threaten'd to destroy us: when the general Calamity like an overflowing Scourge, i. e. Storm or Flood shall pass thro' the Land, it shall not come unto us; for we have made Lies our Refuge, and under Falshood have we hid our selves, i. e. by*

our Cunning and Falshood we shall secure our selves in the most difficult Times: 16 Therefore thus says the Lord God, *Whereas you place your Refuge in Lies and Falshood, Behold, this your Sin is the more aggravated, because you have long since had other and better Grounds for you to place your Hopes on: you have of old been inform'd to the same effect, with what I now tell you more fully, viz. that I lay in Zion for a Foundation of sure Hopes, a Stone, a tried Stone, i. e. known to be fit for the purpose or which will never fail, a precious Corner-stone, a sure Foundation, viz. the Son of David eminently so call'd and so often spoken of, or in short Christ, shall in due time appear in Zion: and he that believes truly on him, or on all the gracious Promises founded on Him as an everlasting Foundation, shall or will not make halte to secure himself by any sinful Means, but will patiently depend on God, and shall not be asham'd of such his Dependence.* 17 * But Judgment will I lay to the Line, and Righteousness to the Plummert, i. e. *my Judgments shall be exactly proportion'd by the severest Rules of Justice to your Sin's who act otherwise: and or even my Judgments like the Storm of Hail shall sweep away the or your Refuge of Lies, and like the Flood of Waters shall overflow the or your Hiding-place.* 18 And your Covenant with Death shall be disannulled, and your Agreement with Hell shall not stand; when the overflowing Scourge shall pass through, then ye shall be troden down by it. 19 From the time that it, viz. *my Judgments as a Flood goeth forth, it shall go on more and more to take and drown you: for Morning by morning shall it pass over, by day and by night: and * nothing but such Vexation or Punishment will make you understand or lay to heart this Instruction.* 20 For the Import of the two Proverbial Sayings, viz. the Bed is shorter, than that a Man can stretch himself on it: and the Covering narrower, than that he can wrap himself in it, may sufficiently teach you, that all Worldly means are often insufficient to cure the Maladies they are apply'd to; and therefore that ye ought not to rely wholly or chiefly on Outward or Human means, but on God. And if ye will not do so, God will punish you. 21 For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, i. e. *the Lord shall shew his Power in punishing and destroying you, in a like signal Manner as he did in destroying your Enemies in the two foremention'd Places: that he may do his Work, his strange Work; and bring to pass his Act, his strange Act, i. e. whereby God shall act contrary to his usual Proceedings of Grace and Mercy, being provok'd by you to employ his Power in destroying you, whom he has chosen for his People, and whom he would willingly of his own Goodness preserve and bless on your Repentance.* 22 Now therefore be ye no longer Mockers or Scorners of God's Threatnings, lest your Bands be made strong, i. e. *you be made Captives by a foreign Enemy: for I have heard from the Lord God of Hosts,*

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Hofis, *that* a Consumption is determin'd, even determin'd upon the whole * Land, viz. the land of Judah as well as Israel, unless ye repent. 23 Therefore give ye ear, and hear my Voice, hearken and hear my Speech, viz. following Parable, which will serve to mind or teach you, that as the Husbandman has his set Times and Methods for ordering his Ground and Grain, so God has his Seasons and Methods of Mercy and Judgment: 24 Do's the Plowman plow *every day to sow? do's he every day open and break the Clods of his Ground? 25 On the contrary, when he hath by Harrowing made plain the Face thereof, doth he not cast abroad the Fitches, and scatter the Cummin, and cast in the principal Wheat, and the appointed Barley, and the Rie in their place? 26 For his God do's instruct him to use such Discretion, and do's teach him so to do as Best. 27 * Therefore, as being look'd on to be improper, the Fitches are not thresh'd with a Threshing-instrument as Corn is, neither is a (w) Cart-wheel turned about upon the Cummin: but the Fitches are beaten out with a Staff, and the Cummin with a Rod. 28 After it is thresh'd out, Bread-corn is bruise'd or grinded; because he, viz. the Husbandman will not ever be threshing it, i. e. Threshing is not proper to bruise or break it, nor to break it with the Wheel of his Cart, nor bruise it with his *Horses. 29 And as the foremention'd Methods of the Husbandman for managing Grain comes of the Lord; so This Consumption of the whole Land mention'd (v. 22.) also comes forth from the Lord of Hofis, which is wonderful in Counsel, and excellent in Working, i. e. whose Decrees are the Result of Infinite Wisdom; and who brings them to pass in such manner, as do's best promote his own Glory.

Chap. XXIX. Wo to Jerusalem where is Ariel (x) or the Altar of God, Wo to the said City altho' there be even Ariel, and altho' it be the City where my faithful Servant David dwelt, and where for his sake I promised to place my Name. Add ye one year to another year; let them kill Sacrifices, i. e. for the space of two years yet to come they of Judah shall have Liberty to come from all parts of the Kingdom, and to kill or offer their Sacrifices. 2 But * then or after the two said years I will distress or permit Ariel or Jerusalem to be besieg'd, and so there shall be Heaviness and Sorrow to the Inhabitants: and even then it shall be unto me as Ariel, i. e. the whole City shall resemble the Altar of Burnt-offer-

III.
Judah is further
threaten'd.

A N N O T A T.

(w) What is here and the next verse said of a Cart-wheel and Horses, refers to the manner of getting their Wheat or such Corn out of the Ears, by Drawing Drays or heavy Planks with Iron Wheels over it; to draw which they used either Horses as here, or Oxen as Deut. 25. 4.

(x) Ariel signifies the Lion of God; and the Altar of Burnt-offering was so call'd, because the Fire thereon devour'd the Sacrifices, as a Lion do's his Prey: See Ezek. 43. 15.

ings.

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ings which consumes All that is put thereon, forasmuch as it shall appear as if it was All to be consum'd and destroy'd, as a Sacrifice to atone my just Displeasure for their Provocations of me by their Sins. 3 * To wit, I will cause the Assyrians to camp against thee round about, and will lay siege against thee with a Mount, and I will raise Forts against thee. 4 And thou shalt be brought down, and shalt speak out of the Ground, and thy Speech shall be low, as coming out of the Mouth of one lying prostrate or wounded in the Dust, and thy Voice shall be as of one that has a familiar Spirit, out of the Ground, and thy Speech shall whisper out of the Dust.

IV.
The Sudden Destruction of the Assyrian Army is foretold.

5 * However, altho' the Lord shall see fit thus to humble, yet he shall not permit the Assyrians to take thee; but the Multitude of thy Strangers or thy said foreign Enemies shall be like small Dust, and the Multitude of the terrible Ones shall be as Chaff that passes away, i. e. thy said numerous Enemy shall do thee no hurt, but shall be destroy'd themselves, or forced to withdraw and go away: yea, it, viz. this Destruction &c. of the Assyrians shall be at an Instant, so very suddenly shall it be. 6 Thou, Army of the Assyrians, shalt be visited of or destroy'd by the Lord of Hosts with Thunder and with Earthquake, and great Noise, with Storm and Tempest, and the Flame of devouring Fire. 7 And the Multitude of all the Nations that fight against Ariel, even all that fight against her and her Munition, and that distress her, shall be as a Dream of a Night-vision, i. e. shall vanish away as a Dream when one awakes. 8 It shall even be as when a hungry Man dreameth, and behold he eateth; but he awaketh, and his Soul is empty: or as when a thirsty Man dreameth, and behold he drinketh; but he awaketh, and behold he is faint, and his Soul hath appetite: so shall the Multitude of all the Nations be, that fight against mount Zion, i. e. whereas the Assyrians have swallow'd up Jerusalem in their Imagination, God shall suddenly disappoint all their Hopes, and send them away empty and confounded.

V.
The Jews are threaten'd more particularly for placing the Chief of their Religion in Outward Rites, and not having Inward & True Piety.

9 As for you of Judah, stay your selves and reflect on your Behaviour to God, and ye cant but in reason wonder at it: * consider ye the same duly, and ye cant but cry out, that they, i. e. the Generality of you are drunken, but not with Wine; they stagger, but not with strong Drink, i. e. are so careless in having due Regard to the Acts of God's Providence, and in laying to heart the Instructions of his Prophets, that they act as Men who have lost their Sense and Reason, tho' not by Drunkenness, yet some other way. And indeed this is the real Case. 10 For as a just Punishment of your Impenitency, the Lord hath poured out upon you the Spirit of deep Sleep, and hath closed your Eyes, i. e. has permitted or left you to your selves, so as to fall into an unthinking careless Temper or Disposition, and not to see or understand things aright. Several of the Prophets or which pretend to Prophecy among you, and whom you are apt

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apt to follow as your Rulers or Guides, the said pretended Seers or false Prophets has he cover'd, *i. e. blinded their Understanding.* 11 And the Vision of all or every Vision of God's true Prophets is become unto you, as the Words of a Book that is seal'd, *i. e. cant be understood any more than a Book that cant be open'd, and therefore cant be read:* which Men deliver to One that is learned, saying, Read this, I pray thee, and he saith, I cannot, for it is seal'd, *i. e. such as are esteem'd Learned in your Law and Traditions among you, are so prejudiced by their wrong Notions, that thereby they are hindred from understanding aright God's Word, as much as the Unlearned are by their Ignorance, according to what follows:* 12 And the Book is deliver'd to him that is not Learned, saying, Read this, I pray thee; and he saith, I am not Learned. 13 Wherefore the Lord said, Forasmuch as this People draw near me with their Mouth, and with their Lips do honour me, but have removed their Heart far from me, *i. e. do place the whole or chief Business of Religion in the Outward Worship of me by Sacrifice &c. and have no due Regard to the Inward Piety of the Heart:* and forasmuch as this their Fear toward me is taught by the Precept of Men, *i. e. this placing of the Chief of my Worship in Outward Rites is owing to their having more Regard to the Traditions and Doctrines of their Rabbies or Teachers than to the true Sense of my Law:* 14 Therefore behold, I will proceed to do a marvellous Work amongst this People, even a marvellous Work, and a Wonder, *i. e. what will scarcely be believ'd:* for, as for a just Punishment of their leaning so much to their own Understanding, and of others following their Rules and Doctrines rather than those given in my Law or Word, the Wisdom of their wise Men shall perish, and the Understanding of their prudent Men shall be hid, *i. e. such their wrong esteem'd Wisdom shall bring Destruction upon them, and such their Understanding shall stand them in no stead.* 15 Wo unto them that seek deep to hide their Counsel from the Lord, and their Works are in the dark, and they say, Who seeth us? and who knoweth us? 16 Surely your turning of things upside down shall be esteemed as the Potter's Clay, *i. e. your giving things unexpected Turns or false Appearances, to hide your true Designs, shall signify no more toward the producing the intended Effects, than the Clay do's without the Potter:* for shall the Work say of him that made it, He made me not? or shall the Thing framed say of him that framed it, He had no Understanding? *i. e. all Men's Works are in the Hands of God, as Clay in the Hand of the Potter; and therefore he can order Men's Works so as he pleases, and that they shall produce a quite contrary End to what was by them intended: and consequently it hence evidently appears, how Vain and Absurd it is, to go about to conceal (as v. 15.) any thing from God.*

VI.
Prosperity is promis'd during the latter part of Hezekiah's Reign, and in the Triumphant State of the Church on Earth.

17 Is it not yet a very little while, and Lebanon shall be turned into a fruitful Field, and the fruitful Field shall be esteem'd as a Forest? *i. e. there shall be a very great Alteration in the Circumstances of Affairs.*
18 And in that day shall the Deaf hear the Words of the Book, and the eyes of the Blind shall see out of Obscurity, and out of Darkness, *i. e. that Insensibility and Blindness complain'd of v. 10 and 11. shall be in great measure remov'd by the Piety and Care of Hezekiah to have the People rightly instructed in Religion; and shall be more remov'd by the Preaching of the Gospel; and at last and during the triumphant State of the Gospel here on Earth, shall be entirely remov'd by the Conversion of the whole Jewish Nation.* 19 The Meek also shall encrease their Joy in the Lord, and the Poor among Men shall rejoyce in the Holy One of Israel. 20 For the terrible One is brought to nought, and the Scorned is consumed, and all that watch for Opportunity to carry on Iniquity are cut off: 21 that make or treat a Man as an Offender for delivering to them the Word of God; and lay a Snare for him that reproveth in the Gate, *i. e. the Judges that impartially do Justice, and stick not to turn aside the Just from his Right for a thing of Nought or of the meanest Consideration. Which last two Verses may very well be understood Primarily of Sennacherib's Army being destroy'd, and thereby the Designs of some wicked Men defeated, and a stop put to such their Wickedness afterwards by Hezekiah: and Secondly, but in an Higher manner, or as more Fully compleated, the said two Verses may be understood of Antichrist emphatically so call'd and all his Adherents being destroy'd in due time.* 22 Therefore thus saith the Lord who redeem'd Abraham, concerning the House of Jacob, Jacob shall not now be asham'd, neither shall his Face now wax pale, *i. e. the People of Judah shall flourish during the remaining part of Hezekiah's Reign: and likewise all the True Israel of God shall flourish and be in prosperity, during the happy Reign of Christ here on Earth.* 23 * For as during the foresaid part of Hezekiah's Reign, Piety shall be increas'd much more than afore in Judah; so when the triumphant State of Christ's Kingdom here on Earth is come, in his Sight, viz. the Sight of Jacob himself, who then together with Abraham and Isaac, shall be rais'd again to Life here on Earth, his Children, viz. the then Jewish Nation, who shall then be all converted to Christianity by the special Work of my hands, shall Inwardly or from the Heart; as well as by outward Acts, sanctify my Name, even sanctify or devoutly worship the Holy One of Jacob, and shall fear the God of Israel. 24 * Even they, viz. the Jews that afore err'd in Spirit by rejecting Christ, shall come to a right Understanding of him, so as to acknowledge him for their Saviour; and they that afore murmur'd at the Gospel as an Imposture, shall learn and embrace its Doctrine as the True Word of God. So great a Change shall there be (according to v. 17.) in the Jewish Nation.

Chap.

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Chap. XXX. Wo to the rebellious Children, viz. People of Judah, faith the Lord, that take Counsel, but not of me; and that cover with a Covering, i. e. seek for Refuge and Protection, but not by the Direction of my Spirit, that they may add Sin to Sin: 2 that walk to go down into Egypt, (and have not ask'd Counsel at my Mouth) to strengthen themselves in the Strength of Pharaoh, and to trust in the Shadow of Egypt. 3 Therefore shall the Strength of Pharaoh be your Shame, and the Trust in the Shadow of Egypt your Confusion. 4 For his Princes, i. e. the Ambassadors of Judah were at Zoan where Pharaoh used to reside some time, and his Ambassadors came to Hanes, another City where the King of Egypt did sometimes reside. 5 But they were, i. e. shall be all ashamed of a People, viz. the Egyptians that could not profit them, nor be an Help nor Profit, but a Shame and also a Reproach to the Jews for their Reliance on such a Confederate as the Egyptian prov'd, being routed by the Assyrians. 6 Nay the Confederacy of the Jews with Egypt shall prove a great Burden or Loss and Damage to them, by reason of the great Presents the Jews shall send into Egypt in vain: for whereas the Jews send many a Burden of Presents on the Backs of Beasts of or into the South, viz. into Egypt which lies South of Judah, and which shall become it self the Land of Trouble and Anguish: from whence, i. e. from the Wilderness between which Egypt and Judah come the young and old Lion, the Viper and fiery flying Serpent; in so doing they will but carry their Riches upon the Shoulders of young Asses, and their Treasures upon the Bunches of Camels, to a People that shall not profit them. 7 For the Egyptians shall endeavour to help Judah but in vain, and to no purpose: therefore have I cry'd * to her, viz. Judah or Jerusalem, Their Strength is to sit still, i. e. their best Security will be to rely on God's Protection quietly and humbly, using only what common prudential Means they can of themselves. 8 Now go, write it, viz. what follows v. 9, &c. before them in a Table, and note it in a Book, that it may be recorded as an Instruction for the Time to come for ever and ever: 9 That this is a rebellious People, lying Children, Children that will not hear the Law of the Lord: 10 which say to the Seers, See not; and to the Prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits: 11 Get you out of the way, turn aside out of the path, i. e. be not so nicely scrupulous or addicted to Truth, as not to comply somewhat with our Inclinations, tho' it be by departing from or not delivering truly what God has commanded you to say: cause the Holy One of Israel to cease from before us, i. e. do not come with so many Messages to us from God, and usher them in with, Thus says the Holy One of Israel or the like. 12 Wherefore, I fear not however to tell you again, Thus says the Holy One of Israel, Because ye despise this Word, and trust in Oppression and Perverseness, and stay thereon:

VII.
Judah is threatened for Confiding in the Alliance of Egypt for Help against the Assyrians, & that contrary to God's Directions.

N

13 There-

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13 Therefore this Iniquity in relying on Egypt against my Directions &c. shall be to you or end in a sudden Ruin, viz. as a Breach ready to fall, swelling out in a high Wall, whose Breaking cometh suddenly at an Instant. 14 And he shall break it as the breaking of the Potter's Vessel, that is broken in pieces, he shall not spare; so that there shall not be found in the bursting of it a Sherd to take Fire from the Hearth, or to take Water withal out of the Pit, i. e. God shall so break or rout the Egyptians by the Assyrians, that the Egyptians shall not be able to do you any Service. 15 For thus saith the Lord God, the Holy One of Israel, In returning from your Purposes to desire the Assistance of the Egyptians, and Rest or Reliance on my Promises, in such Quietness and in Confidence shall be your Strength; and ye would not. 16 But ye said, No, for we will flee upon Egyptian Horses, i. e. therewith furiously assault our Enemies: therefore shall ye flee, but it shall be from your Enemies: and we will ride upon the said swift Horses; therefore shall they that pursue you, be swift. 17 One thousand of you shall flee at the Rebuke or Assault of one Enemy: at the Rebuke of five shall ye flee, till ye be left scatter'd one by one, as a Beacon upon the top of a Mountain, and as an Ensign on an Hill.

VIII.
Deliverance from
the Assyrian Forces
is promis'd to
Judah for the sake
of Hezekiah, and
other good Per-
sons among them.

18 * Nevertheless will the Lord wait, till his Judgments just afore threaten'd have had such effect on you, as to reform you, that so he may be gracious unto you; and therefore will he, i. e. the Lord be exalted in destroying the Egyptian Army in which you confide, that so you may be convinced how vain such your Confidence in Man is, and henceforth place it chiefly on him, and so he may have Mercy upon you: for the Lord is a God of Judgment, i. e. who most wisely tempers Justice with Mercy: blessed are all they that wait for or rely on him as they ought, to help them; they shall never fail of their due Expectation. 19 For, viz. because (y) Hezekiah and other good Men shall thus rely on God, notwithstanding the great Danger they shall be in by the Assyrians besieging Jerusalem, the People shall continue to dwell in Zion and at Jerusalem: Thou, O Jerusalem, shalt quickly have cause to weep no more for fear of the Assyrians: He, viz. God will be very gracious unto thee, at the voice of thy Cry; when he shall hear it, he will answer thee. 20 And

A N N O T A T.

(y) The Confederacy made by Judah with the Egyptians seems to be wholly owing to the prevalent Interest or Sway, that the greatest Part of the Princes or great Men of the Kingdom had therein, contrary to the Inclination of Hezekiah himself and of some few of his Courtiers or Princes that were religiously dispos'd. Among those that were for a Confederacy with Egypt, and therein placed their Chief Security, contrary to God's Directions, and indeed in Affront to his Almighty Power &c. the Chief was in all likelihood Shebna, against whom was denounced for this as well as other Reasons the Prophecy contain'd Ch. 22. 15, &c.

tho

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tho' the Lord give you the Bread of Adversity, and the Water of Affliction, yet shall not thy Teachers be removed into a Corner any more, but thine Eyes shall see thy Teachers, *i. e. tho' during the Siege common Provisions shall be scarce, yet you shall not want Spiritual Food or Instructions.* 21 And thine Ears shall hear a Word behind thee, saying, This is the Way, walk ye in it, *i. e. God will give you not only Teachers, but also Grace to hearken to them. And his Grace, like as if a Tutor or Monitor was at your Elbow, will give you Directions, and set you right again, when ye turn to the right hand, and when ye turn to the left, i. e. do any thing amiss.* 22 Ye shall defile also the Covering of thy graven Images of Silver, and the Ornament of thy molten Images of Gold: thou shalt cast them away as a menstruous Cloth; thou shalt say unto it, Get thee hence, *i. e. ye shall in Zeal to me destroy all Idols and idolatrous Worship.* 23 Then shall he give Rain* for to make thy Seed take root and grow, that thou shalt sow the Ground withal, and Bread of the Increase of the Earth, and it shall be fat and plenteous: in that day shall thy Cattle feed in large Pastures. 24 The Oxen likewise and the young Asses, that* till the Ground, shall eat clean Provender which hath been winnowed with the Shovel and with the Fan, *i. e. there shall be great Plenty and great Prosperity, during the remaining part of the pious Reign of Hezekiah; which shall be a Type of the triumphant State of the Church in the latter Times of the Gospel; wherein what is afore said from v. 18. will be fulfill'd in an Higher manner, and what also follows to the end of this Chapter.* 25 And there shall be upon every high Mountain, and upon every high Hill, Rivers and Streams of Waters, *i. e. the Mountains and Hills shall be as fruitful, as if they were water'd with Streams and Rivers; in the day of the great Slaughter, when the Towers fall, i. e. after the Destruction of the Assyrian Army in Hezekiah's time, and after the Destruction of Antichrist emphatically so call'd in the latter Times of the Gospel.* 26 Moreover, the Light of the Moon shall be as the Light of the Sun, and the Light of the Sun shall be Seven-fold, as the Light of seven Days, in the day that the Lord bindeth up the Breach of his People, and healeth the Stroke of their Wound, *i. e. as there shall be exceeding great Joy in Judah after the Destruction of Sennacherib's Army; so after the Destruction of Antichrist shall there be the like or greater Joy thro' the Church or Kingdom of Christ, God having thereby freed his People from all Affliction.* 27 Behold, the Name or Majesty of the Lord comes from far or unexpectedly and on a sudden, burning with his Anger against his and his People's Enemies, and the Burden thereof is heavy: his Lips are full of Indignation, and his Tongue as a devouring Fire. 28 And his Breath or Anger as an overflowing Stream, shall reach to the midst of the Neck, to sift the Nations with the Sive of Vanity or Destruction, *i. e. to destroy such of them as God sees fit: and there shall be*

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(2) a Bridle in the Jaws of the People, causing them to err, *i. e.* God shall stop the Assyrians in the midst of their Career, and disappoint all their Designs. 29 Ye shall have thereupon occasion to sing a Song of Thanksgiving or Praise, as is usual in the Night, a holy Solemnity is kept, and gladness of Heart, as when one goeth with a Pipe to come into the Mountain of the Lord, to the Mighty One of Israel. 30 And the Lord shall cause his glorious Voice to be heard, and shall shew the lighting down of his Arm, with the Indignation of his Anger, and with the Flame of a devouring Fire, with Scattering, and Tempest, and Hailstones. 31 For thro' the said Voice (*mention'd in the foregoing Verse*) of the Lord shall the Assyrian be beaten down, which smote afore the Jews with a Rod of my Anger. 32 And every Place * where the terrible Stroke shall pass, which the Lord shall lay upon him, *i. e.* the Assyrian, shall be fill'd with the Sound of Tabrets and Harps, *i. e.* every Place where God shall inflict his Judgments on the Assyrians, shall be full of Joy and Gladness on that Account: and in Battles of Shaking will he fight with * him, *i. e.* even as God has shaken his Hand or Rod and punish'd other People by the Assyrian, so will he at length shake his Hand or punish the Assyrian himself. 33 For the Camp where the Assyrian Army shall be destroy'd, as a Tophet or place where Human Sacrifices were offer'd to Molech, is ordain'd of Old for the place of the said Destruction; yea, for the Destruction of the Army, and so of the Strength and Glory of the Assyrian King Sennacherib, it is prepar'd: he has made it deep and large: the Pile thereof is Fire and much Wood, the Breath of the Lord, like a stream of Brimstone, doth kindle it, *i. e.* as in Tophet great Heaps of Wood were piled together to burn the Human Sacrifices there offer'd to Molech; so God will find sufficient Materials prepar'd like Fuel for the Fire, which his Anger like a train of Brimstone will kindle. Which Destruction of Sennacherib's Army may be well look'd on as a Type or Representation of the Destruction of Antichrist and his Followers at the latter end of this World; and also of Hell it self, wherein shall be cast Satan and all his Adherents at the final Consummation of this World.

IX.

More Threats
both against those
in Judah that
were the Cause
of the Confederacy
with Egypt, and
also against the
Egyptians them-
selves.

Chap. XXXI. Wo to them that go down to Egypt for help, and stay or rely on Horses, and trust in Chariots, because they are many; and in Horsemen, because they are very strong: but they look not unto the Holy One of Israel, neither seek the Lord. 2 Yet he also is wise, and will bring the Evil he has threaten'd for their doing as is mention'd (v. 1.) and will not call back his Words: but will arise against the House of the Evil doers, *i. e.* against those in Judah who have had the chief Hand in making the Alliance with the Egyptians, and against the Egyptians themselves, who were design'd to be the help of them that work Iniquity, *i. e.* that brought about the foresaid Alliance with the Egyptians, even

(2) See Chap. 37. 29.

contrary.

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contrary to God's Direction, as not doubting but the Egyptians would help them, tho' God had foretold them they should not be able. 3 Now the said Workers of the said Iniquity or wicked Alliance, that are in Judah, shall experimentally know that the Egyptians are Men and not God, and their Horses Flesh and not Spirit or Angels which God has at his Command: for when the Lord shall stretch forth his hand to punish the fore-said Iniquity and make good his Threatnings, both he, viz. the Egyptian that helps, i. e. was design'd and did endeavour to help Judah, shall fall, and he that is holpen, i. e. those wicked Persons in Judah, that hop'd to be holpen by the Egyptians, shall fall down, and they all shall fail together. 4 For thus hath the Lord spoken unto me, Like as the Lion, * even the young Lion roving on a Sheep, which he has taken for his Prey, when a Multitude of Shepherds is called forth against him, he will not be afraid of their Voice, nor abase himself for the Noise of them: so shall the Lord of Hosts come down to fight for mount Zion, and for the Hill thereof, i. e. as a stout fierce young Lion fears not a Multitude of Shepherds, but carries off and devours his Prey, notwithstanding all they can do; so much more is God able himself alone, without the Egyptians assisting those of Judah, to defend and preserve Jerusalem from the Assyrian Forces, tho' they be never so Numerous. 5 As Birds, with their Wings spread out as if they were flying, defend their Young; so will the Lord of Hosts defend Jerusalem, and by so defending it, also or even he will deliver it, and passing it over, as he did the Houses of the Israelites in Egypt, he will preserve it. 6 Turn ye therefore unto him, O ye of Judah, who are still for making a Confederacy with Egypt, and sinfully place your Confidence in their help; that ye may not provoke God, from whom the Children of Israel deeply revolted in like manner, and so suffer the like final Destruction as they did. 7 God sees that there are many pious Persons, who of themselves are not for this Confederacy with Egypt, and particularly King Hezekiah himself; and therefore he will preserve Jerusalem, (as v. 4, 5.) and also for that in that day, viz. after the Deliverance of Jerusalem from the Assyrians, every Man shall cast away his Idols of Silver, and his Idols of Gold, which your own Hands have made unto you for a Sin, i. e. there shall be a general at least outward Renouncing of Idolatry. 8 * Therefore shall the Assyrian fall with the Sword, not of a mighty Man; and the Sword, not of a mean Man shall devour him: but he shall flee from the Sword of an Angel, who shall execute the Divine Vengeance on him, and his young Men or the Flower of his Army shall be discomfited or destroy'd by the said Angel. 9 And he, viz. Sennacherib on the Destruction of his Army, presently shall pass over to his strong Hold or fortified Places in his own Kingdom for Fear, and his Princes or Chief Commanders shall be afraid of the Ensign, i. e. of the visible Tokens of God's Presence in and Protection of Jeru-

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Jerusalem, which were like so many Standards lifted up in Defence of his People: All these Particulars for your Encouragement to trust in him, says or foretels the Lord, whose Fire is in Zion, and his Furnace in Jerusalem, i. e. whose Altar is there, and who will thence issue forth like the Fire of a Furnace to consume all those who shall presume to violate that Place of his Special Presence.

X.
The good Reign of Hezekiah is set forth, and thereby the good Reign of Christ typify'd.

Chap. XXXII. Behold, a King, viz. Hezekiah (and more eminently Christ) shall reign in Righteousness, and the Princes or Governors under him by his Influence shall rule in Judgment or with Justice. 2 And a or the Man or King aforesaid shall be as an Hiding-place from the Wind, and a Covert from the Tempest: as Rivers of Water in a dry Place, as the Shadow of a great Rock in a weary Land or hot Country. 3 And the Eyes of them that see shall not be dim, and the Ears of them that hear shall hearken, i. e. Men by God's Grace shall make a right use of their Faculties. 4 The Heart also of the Rash or Inconsiderate shall understand Knowledge, i. e. they shall act Wisely; and the Tongue of the Stammerers shall be ready to speak plainly, i. e. the most unlearn'd shall be able to discourse clearly of God and his Religion: 5 The vile Person shall be no more called Liberal, nor the Churl said to be Bountiful, i. e. unworthy Persons by the aforesaid King shall not be advanc'd to Degrees of Honour. 6 For the vile Person will speak Villany, and his Heart will work Iniquity, to practise Hypocrisy, and to utter Error against the Lord, to make empty the Soul of the Hungry, and he will cause the Drink of the Thirsty to fail. 7 The Instruments also of the Churl are evil: he deviseth wicked Devices to destroy the Poor with lying Words, even when the Needy speaketh right. 8 But the Liberal, i. e. good and honest Man devises liberal, i. e. good and honest things; and by liberal things or doing what is good and honest shall he stand or prosper.

XI.
The Careless and Wicked Women of Judah are threatened to be punished by the Assyrian Invasion; & Destruction in general is threatened to Judah for their Sins; and after that an happy Restoration &c.

9 Rise up, ye Women of Judah that are at ease, hear my Voice, ye careless Daughters, give ear unto my Speech. 10 Many days and years shall ye be troubled, ye careless Women: for the Vintage shall fail, the Gathering in of the Grapes or Corn and other Fruits of the Earth shall not come, i. e. shall be hinder'd by the Invasion of the Assyrians. 11 Tremble, ye Women that are at ease: be troubled, ye careless Ones: strip ye and make ye bare, and gird Sackcloth upon your Loines, 12 * and upon your mournful Breasts. Upon the pleasant Fields, upon the fruitful Vine, 13 upon the Land of my People shall come up Thorns and Briers, yea, upon all the Houses of Joy in the once joyous City. 14 Because the Palaces shall be forsaken, the Multitude of the City shall be left or the City shall be forsaken of its Multitude, the Forts and Towers shall be for Dens for ever or a long time, a Joy of wild Asses, a Pasture of Flocks: 15 until the Spirit be pour'd upon us from on High, and the Wilderness be a fruitful Field, and the fruitful Field be counted for a Forest,

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a Forest, *i. e.* until God gives us new Life, and shall restore us again out of the forlorn Condition we shall be in for a time by the Assyrian Invasion: by the Destruction whereof at last, there shall be brought about a very great Alteration. 16 Then Judgment or Justice shall dwell or flourish in the land of Judah, which afore was as a Wilderness, and Righteousness shall remain or be exercis'd in the foresaid Land, which shall then become again as a fruitful Field. 17 And the Work of Righteousness shall be Peace, and the Effect of Righteousness, Quietness and Assurance for ever, *i. e.* the Effects of God's Goodness and Men's Reformation or Piety shall be Peace within themselves, and Freedom from hostile Invasions from without. 18 And my People shall dwell in a peaceable Habitation, and in sure Dwellings, and in quiet Resting-places: 19 When or while it shall hail, coming down on the Forest, *i. e.* God's Judgment shall in a severe manner fall on their Enemies; and the City or Confederacy of the Enemy shall be low in a low Place, *i. e.* shall be brought very low or even to the Ground. 20 But blessed are or shall be ye that shall sow and reap as plentiful Crops, as if your Fields lay beside all Waters, *i. e.* there were none of your Fields but what were duly water'd; blessed shall ye be that shall send forth thither, *viz.* into those parts of your fruitful and well-water'd Fields or Land which are for Pasture, the Feet of the Ox and the Ass, *i. e.* who shall then quietly feed your Cattle in good Pastures without any Fear of an Enemy. All which as it was in some degree made good in the Reign of Hezekiah, after the Destruction of the Assyrian Army; so was further made good by the Preaching of the Gospel; and shall still in the highest Manner be made good in the triumphant State of the Church, when not only the Spirit of God (as v. 15.) shall be pour'd out on his People in a most plentiful Manner, but also they shall enjoy all worldly Peace and Prosperity here on Earth.

Chap. XXXIII. Wo to thee Assyrian that spoilest Judah, and thou wast not spoil'd by them; and dealest treacherously, and they dealt not treacherously with thee: when thou shalt cease to spoil, thou shalt be spoil'd; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee, *i. e.* the Time will come, when it shall be thy turn to be spoil'd, and dealt treacherously with by Others. 2 O Lord, be gracious unto us, we have waited for thee: be thou their Arm, *i. e.* the Defence of thy People Judah every Morning or speedily; our Salvation also in the time of Trouble. 3 At the noise of the Tumult and outcry made in the Assyrian Army on the sudden Destruction of so many of them, the Rest of the People fled: at the lifting up or exerting thus thy self, the Men of several Nations in the Army, that surviv'd, were scatter'd. 4 And your Spoil shall be gathered like the gathering of the Caterpillar: as the running to and fro of Locusts, shall he run upon them, *i. e.* the Jews shall gather the Spoils left in the Assyrian Camp, leaving

XII.
The Destruction
of the Assyrian
Army is again
foretold.

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leaving it as bare as the Caterpillers and Locusts do the Trees when they have eat up the Leaves. 5 The Lord is exalted: for he dwelleth on High, he hath fill'd Zion with Judgment and Righteousness. 6 And Wisdom and Knowledge shall be the Stability of thy Times, and Strength of Salvation, *i. e. the Support of the Government of Hezekiah*: the Fear of the Lord is his Treasure, *i. e. shall stand him in more stead than the Treasures, wherein other Princes place their Confidence.* 7 Behold, their valiant Ones or Messengers shall cry without or in the Streets: the Ambassadors of Peace, *viz. those sent by Hezekiah to Rabshakeh to treat of Peace, shall weep bitterly for their being so disappointed, and hearing the Blasphemy of the Enemy.* 8 The High-ways ly waste, the way-taring Man ceases, *i. e. there is no Travelling the publick Roads for fear of the Enemy*: he, *viz. Sennacherib* has broken the Covenant *he lately made with Hezekiah*; he has despised the Strength of Cities, *having taken many and strong Ones*; he regards no Man. 9 The Earth or Land of Judah mourneth and languisheth: Lebanon is asham'd and hewn down: Sharon is like a Wilderness, and Bashan and Carmel shake off their Fruits, *i. e. the most beautiful and fruitful Parts of our Country is ravag'd by the Enemy.* 10 Now things are come to this Extremity, will I rise, saith the Lord: now will I be exalted, now will I lift up my self. 11 Ye Assyrians shall conceive Chaff, ye shall bring forth Stubble, *i. e. your main Design, viz. of taking Jerusalem &c. shall be utterly disappointed: your Breath or Rage against God's People, as Fire, shall devour you or turn to your own Destruction.* 12 And or even the People, *viz. Assyrian* shall be as the Burnings of Lime, *i. e. entirely routed*: as soon as Thorns cut up will burn, shall they be burnt in the Fire. 13 Hear ye that are far off, what I have done; and ye that are near, acknowledge my Might, *in thus destroying and routing the Assyrian Army.* 14 The Sinners in Zion, *who rely not on God for help*, are afraid, Fearfulness hath surpris'd the Hypocrites, *insomuch that they cry out*, Who among us shall dwell with the devouring Fire? who among us shall dwell with everlasting Burnings? *i. e. how shall we bear the Approach of the Assyrians, who destroy and burn all things before them. And herein these Sinners shew the dreadful Terrors, that will one day seize them and all such at the Apprehensions of Hell-torments falling on them.* 15 Whereas on the other band, he that walketh Righteously, and speaketh Uprightly, he that despiseth the gain of Oppressions, that shaketh his hands from holding of Bribes, *i. e. will take no Bribes*; that stoppeth his Ears from hearing of Blood, *i. e. will give no ear to any bloody Design against the Innocent*, and shutteth his Eyes from seeing, *i. e. perfectly abhors Evil*: 16 He is not afraid of the Assyrians Approach as the foremention'd Sinners are, but relies on God, that he shall dwell on High: his place of Defence shall be the Munition of Rocks, *i. e. God shall preserve him as*
if

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if he was placed out of the Reach of the Enemy, and God shall be his sure Defence: Bread shall be given him, his Waters shall be sure, i. e. he shall not want the Necessaries of Life, tho' the City be besieged. 17 Thy Eyes, i. e. the Eyes of such a pious Person shall see the King, viz. Hezekiah appear again in Beauty, i. e. with his usual State and Splendor and Greater: they of Jerusalem shall be no longer confin'd within the Walls of the City, but shall have Liberty to walk abroad, and so shall behold any part of the Land that is very far off. 18 Thy Heart shall meditate or reflect on the Terror or terrible Danger we were in, and shall ask in a triumphant Manner, Where is the Scribe or Muster-master of the Assyrian Army? Where is the Receiver of the Taxes or Contributions demanded by the Assyrians? Where is he that counted the Towers, or the Master of their Artillery and Ammunition? How are they of a sudden vanish'd? 19 Thou shalt not see any more the fierce People, viz. the Assyrian, the People of a deeper Speech than thou canst perceive; of a stammering Tongue, that thou canst not understand, i. e. the Assyrian and other People with them, whose Language was perfect Gibberish or Unintelligible to the Jews. 20 Thou shalt with Joy look upon Zion the City of our Solemnities: thine Eyes shall see Jerusalem a quiet Habitation; as God has there placed his Tabernacle or Temple, so shall it be as a Tabernacle that shall not be taken down, not one of the Stakes thereof shall ever be remov'd, neither shall any of the Cords thereof be broken, i. e. neither City nor Temple shall receive any Damage during the Reign of Hezekiah. 21 But there the glorious Lord will be unto us a place of broad Rivers and Streams, i. e. will be as great a Security to this City as any broad and deep River, which is an Ornament as well as Defence: wherein shall go no Galley with Oars, neither shall gallant Ship pass thereby, i. e. no Ship of an Enemy, whether great or small, shall be able to annoy us. 22 For the Lord is or will be then, viz. during Hezekiah's Reign, duly worship'd as our Judge; the Lord is or will be worship'd as our Law-giver, the Lord is or will be acknowledg'd as our King in Chief: therefore he will save us from any Assault of an Enemy, compar'd afore to a Naval Force. 23 Thy Tacklings are loosed, they could not well strengthen their Matt, they could not spread the Sail: then is the Prey of a great Spoil divided, the Lame take the Prey, i. e. all Assaults of the Enemy shall be like a Fleet that is destroy'd or shatter'd by a Tempest, and in a Ship-wrack'd Condition: the Spoil of which Wrack is divided among those of Jerusalem, the very Weakest of them having some Share in it. 24 And the Inhabitant shall not say, I am sick, i. e. they shall be no longer sensible of the Maladies, under which they lately languish'd: the People that dwell therein shall be reasonably assur'd to their great Comfort, by the Removal of all their great Evils, that God has graciously forgiven their former Iniquity.*

XIII.

The Punishment
of the Wicked in
general, and espe-
cially of Anti-
christ emphatical-
ly so call'd, is
foretold.

Chap. XXXIV. Come near, ye Nations to hear, and hearken, ye People: let the Earth hear, and all that is therein; the World, and all things that come forth of it: *let All bear the following Description of the General Judgment, which concerns them all.* 2 For the Indignation of the Lord is upon all *the Wicked of the Nations*, and his Fury upon all their Armies: he hath utterly destroyed them, he hath delivered them to the Slaughter. 3 Their Slain also shall be cast out, and their Stink shall come up out of their Carcases, and the Mountains shall be melted with their Blood, *i. e. their Blood shall run in great Streams from the rising Grounds, as if the Hills &c. were melted into Blood.* 4 And all the Host of Heaven shall be dissolv'd, and the Heavens shall be roll'd together as a Scrole: and all their Host shall fall down as the Leaf falls off from the Vine, and as a falling Fig from the Fig-tree, *i. e. Antichrist emphatically so call'd, with all Kings and Princes &c. that adhere to him, shall presently and easily be destroy'd by the Power of Christ, at the Time appointed, as Leaves &c. fall off from the Trees at the proper Season.* 5 For my Sword shall be bathed in Heaven, *i. e. Christ shall avenge himself and his Saints by causing the most powerful of their Enemies to be slain.* Behold, it, *viz. God's Sword or Vengeance* shall come down upon Idumea, and upon all other the People of my Curse to Judgment. 6 The Sword of the Lord is, *i. e. shall be fill'd with Blood, it is made fat or greasy with the Fatness of the Slain by it, * even it is fill'd with the Blood of Lambs and Goats, and made fat with the Fat of the Kidneys, i. e. God shall avenge himself on all Ranks and Sorts of common or inferior People, that have oppress'd his Servants: for the Lord has a Sacrifice to be offered to him in Bozrah, * even a great Slaughter in the Land of Idumea, i. e. a great Slaughter of the Wicked, which is to be as a Sacrifice to atone his Justice.* 7 And the Unicorns shall come down with them, and the Bulls with the Bulls, and their Land shall be foked with Blood, and their Dust made fat with Fatness, *i. e. not only all Sorts of the inferior People, (as v. 6.) but also all Sorts of superior People shall undergo the like due Vengeance of God for their Wickedness, and particularly oppressing his Servants.* 8 For it, *viz. the Time here foretold* is the Day of the Lord's Vengeance, and the Year of Recompenses for the Controversy of Zion, *i. e. the Time appointed for God's signally vindicating his oppressed Truth and People.* 9 And the Streams or Rivers thereof, *viz. of the Land of the Wicked* shall be turn'd into Pitch, and the Dust thereof into Brimstone, and the Land thereof shall become burning Pitch. 10 It shall not be quenched Night nor Day, the Smoke thereof shall go up for ever: from Generation to Generation it shall ly waste, none shall pass thro' it for ever and ever, *i. e. Antichrist and all his Adherents, great and small, shall finally and utterly be destroy'd in a most miserable Manner, like that of the Destruction of Sodom and Gomorrah. The*
Greatness

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Greatness of which Destruction of Antichrist and his Party, and that so as never to be able to rise again, at least to do any hurt to the Servants of God or his Church, is describ'd in a Prophetical or (which is often much the same) a Poetical manner, all along the remaining part of this Chapter. viz. 11 But the Cormorant and the Bittern shall possess it, the Owl also and the Raven shall dwell in it, and he shall stretch out upon it the Line of Confusion, and the *Plummet of Emptiness or Desolation. 12 They, viz. *the Wicked and inferior Antichristians* shall call their Nobles to their help, but *there shall be no Kingdom or sign of Government or Protection left for them; and all her Princes shall be nothing. 13 And Thorns shall come up in her Palaces, Nettles and Brambles in the Fortresses thereof, and it shall be an Habitation of Dragons, and a Court for Owls. 14 The wild Beasts of the Desert shall also meet with the wild Beasts of the Island, and the Satyr shall cry to his Fellow, the Shrichowl also shall rest there, and find for her self a place of Rest. 15 There shall the great Owl make her Nest, and lay and hatch, and gather under her Shadow: there shall the Vultures also be gathered, every one with her Mate. 16 Seek ye and you may learn all this out of the Book of the Lord, wherein all future Occurrences are register'd, and or even in the said Book ye may read what is here foretold: no one of these Creatures aforementioned shall fail, none shall want her Mate: for my Mouth it hath commanded, and his Spirit it hath gather'd them. 17 And he hath cast the Lot for them, and his Hand hath divided it unto them by Line, i. e. God has as it were appointed to each of the fore-said Creatures his particular share of the Land, where once was the Kingdom of Antichrist, in like manner as he divided Canaan among the Tribes of Israel: they shall possess it for ever, from Generation to Generation shall they dwell therein: By which Expressions in these two last Verses is denoted, that Nothing, not the least Particular, decreed or foretold by God concerning the Punishment of the wicked Nations that have or shall oppress his faithful Servants, especially concerning Antichrist emphatically so call'd, and all his Adherents, shall fail of being fully and exactly completed in their due Time or Season.

Chap. XXXV. The Church which was or shall be afore the Destruction of Antichrist foretold in the foregoing Chapter, as a Wilderness and solitary Place shall be glad for them, viz. *the foresaid Judgments on the Wicked her Enemies*: and the said Desert shall rejoice, and blossom as the Rose. 2 It shall blossom abundantly, i. e. *the Church shall abound with Spiritual Blessings*; and rejoice even with Joy and Singing; the Glory of Lebanon shall be given unto it, the Excellency of Carmel and Sharon, i. e. *the Church shall be as Glorious for the great Piety of its Members, and their good and many Works or Fruits, as Lebanon is for its tall and choice Cedars, and Carmel for its plentiful Pasturage, and*

XIV.
The Joy of the Church on the Destruction of Antichrist.

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Sharon for its fine Roses: they shall see the Glory of the Lord, and the Excellency of our God; i. e. the Shechinah. 3 Strengthen ye the weak Hands, and confirm the feeble Knees, *i. e. comfort those that begin to doubt of God's Mercy by reason of the Continuance of their Afflictions.* 4 Say to them that are of a fearful Heart, Be strong, fear not: behold, your God will come with Vengeance, even God with a Recompense, he will come and save you. 5 Then the Eyes of the Blind shall be open'd, and the Ears of the Deaf shall be unstopped. 6 Then shall the lame Man leap as an Hart, and the Tongue of the Dumb sing: *which as it was literally fulfill'd by the Miracles wrought by our Saviour and his Apostles; so may be understood also to denote figuratively, that God will at last remove the Blindness and Prejudice of the Jews and others against the Gospel, and the Church or its Members should as it were renew its Strength, as if a Man should return to his youthful Vigor, after a decrepit old Age: for in the Wilderness shall Waters break out, and Streams in the Desert.* 7 And the parched Ground shall become a Pool, and the thirsty Land Springs of Water: in the Habitation of Dragons, where each lay, shall be Grass with Reeds and Rushes. 8 And an High-way shall be there, *even a Way which shall be call'd the Way of Holiness: the Unclean (a) shall not pass over it: but He, *viz. God* shall go along with them in the Way, and the Simple *or those of less Understanding* shall not err therein. 9 No Lion shall be there, nor any ravenous Beast shall go up thereon, it shall not be found there: but the Redeemed shall walk there. 10 And the Ransomed of the Lord shall return and come to Zion with Songs, and everlasting Joy upon their Heads: they shall obtain Joy and Gladness, and Sorrow and Sighing shall flee away: *By which three last Verses is again foretold the happy Restoration of the Jews to their own Country on their General Conversion to Christianity, and that no Enemy shall be able to hinder or hurt them, but they shall enjoy a most prosperous State in their said Country.*

XV.
The History of
Sennacherib's in-
vading Judah, &
of the Overthrow
of his Army.

Chap. XXXVI. (b) Now it came to pass in the fourteenth year of King Hezekiah, that Sennacherib King of Assyria came up against all the defenced Cities of Judah, and took them. 2 And the King of Assyria sent Rabshakeh, from Lachish to Jerusalem, unto King Hezekiah,

A N N O T A T.

(a) Compare Revel. 21. 27. (b) All that is contain'd in this and the three following Chapters, viz. to the end of Chap. 39. (except the Thanksgiving of Hezekiah Chap. 38. 9—20. which is here paraphrased,) being the same with 2 Kings 18, 19 and 20. without any material Difference; therefore the Paraphrase there given will be sufficient here also. It seems most probable, that *Isaiah* did first insert into this his Book of Prophecies the said History of *Sennacherib's* Invasion, as being the Occasion of some Prophecies, which were so interwoven with the Course of the said Invasion, that they could not be well brought in or understood, without adding also therewith an Account of the said Invasion.

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with a great Army: and he stood by the Conduit of the upper Pool in the High-way of the Fullers Field. 3 Then came forth unto him Eliakim Hilkiash's son, which was over the House, and Shebna the Scribe, and Joah Asaph's son the Recorder. 4 And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great King, the King of Assyria, What Confidence is this wherein thou trustest? 5 I say, sayst thou, (but they are but vain Words) I have Counsel and Strength for War: now on whom dost thou trust, that thou rebellest against me? 6 Lo, thou trustest in the Staff of this broken Reed, on Egypt; whereon if a Man lean, it will go into his Hand and pierce it: so is Pharaoh King of Egypt to all that trust in him. 7 But if thou say to me, We trust in the Lord our God: is it not he whose High-places, and whose Altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this Altar? 8 Now therefore give Pledges, I pray thee, to my Master the King of Assyria, and I will give thee two thousand Horses, if thou be able on thy part to set Riders upon them. 9 How then wilt thou turn away the Face of one Captain of the least of my Master's Servants, and put thy trust on Egypt for Chariots and for Horsemen? 10 And am I now come up without the Lord against this Land to destroy it? the Lord said unto me, Go up against this Land, and destroy it. 11 Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy Servants in the Syrian Language; for we understand it: and speak not to us in the Jews Language, in the ears of the People that are on the Wall. 12 But Rabshakeh said, Hath my Master sent me to thy Master and to thee, to speak these Words? hath he not sent me to the Men that sit upon the Wall, that they may eat their own Dung, and drink their own Piss with you? 13 Then Rabshakeh stood, and cried with a loud Voice in the Jews Language, and said, Hear ye the Words of the great King, the King of Assyria. 14 Thus saith the King, Let not Hezekiah deceive you, for he shall not be able to deliver you. 15 Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us, this City shall not be delivered into the Hand of the King of Assyria. 16 Harken not to Hezekiah: for thus saith the King of Assyria, Make an Agreement with me by a Present, and come out to me: and eat ye every one of his Vine, and every one of his Fig-tree, and drink ye every one the Waters of his own Cistern: 17 until I come and take you away to a Land like your own Land, a Land of Corn and Wine, a Land

A N N O T A T.

Invasion. But the same Account being requisite also to make up more fully the History of the Reign of *Hezekiah*, and being a most remarkable Occurrence in the said Reign; therefore it was taken hence in the main, and repeated in the forementioned Book of Kings.

of

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of Bread and Vineyards. 18 Beware lest Hezekiah persuade you, saying, The Lord will deliver us. Hath any of the Gods of the Nations delivered his Land out of the Hand of the King of Assyria? 19 Where are the Gods of Hamath, and Arphad? where are the Gods of Sepharvaim? and have they delivered Samaria out of my Hand? 20 Who are they amongst all the Gods of these Lands, that have delivered their Land out of my Hand, that the Lord should deliver Jerusalem out of my Hand? 21 But they held their Peace, and answered him not a Word: for the King's Commandment was, saying, Answer him not. 22 Then came Eliakim the son of Hilkiah, that was over the Household, and Shebna the Scribe, and Joah the son of Asaph the Recorder, to Hezekiah with their Cloths rent, and told him the Words of Rablshakeh. Chap. XXXVII. And it came to pass when King Hezekiah heard it, that he rent his Cloths, and covered himself with Sackcloth, and went into the House of the Lord. 2 And he sent Eliakim, who was over the Household, and Shebna the Scribe, and the Elders of the Priests cover'd with Sackcloth, unto Isaiah the Prophet the son of Amoz. 3 And they said unto him, Thus saith Hezekiah, This Day is a day of Trouble, and of Rebuke, and of Blasphemy: for the Children are come to the Birth, and there is not Strength to bring forth. 4 It may be the Lord thy God will hear the Words of Rablshakeh, whom the King of Assyria his Master hath sent to reproach the Living God, and will reprove the Words which the Lord thy God hath heard: wherefore lift up thy Prayer for the Remnant that is left. 5 So the Servants of King Hezekiah came to Isaiah. 6 And Isaiah said unto them, Thus shall ye say unto your Master, Thus saith the Lord, Be not afraid of the Words that thou hast heard, wherewith the Servants of the King of Assyria have blasphemed me. 7 Behold, I will send a Blast upon him, and he shall hear a Rumour, and return to his own Land, and I will cause him to fall by the Sword in his own Land. 8 So Rablshakeh return'd, and found the King of Assyria warring against Libnah: for he had heard that he was departed from Lachish. 9 And he heard say concerning Tirhakah King of Ethiopia, He is come forth to make war with thee: and when he heard it, he sent Messengers to Hezekiah, saying, 10 Thus shall ye speak to Hezekiah King of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be given into the Hand of the King of Assyria. 11 Behold, thou hast heard what the Kings of Assyria have done to all Lands, by destroying them utterly, and shalt thou be delivered? 12 Have the Gods of the Nations delivered them which my Fathers have destroy'd, as Gozan, and Haran, and Rezeph, and the Children of Eden which were in Telassar? 13 Where is the King of Hamath, and the King of Arphad, and the King of the City of Sepharvaim, Hena and Ivah? 14 And Hezekiah

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receiv'd the Letter from the Hand of the Messengers, and read it; and Hezekiah went up unto the House of the Lord, and spread it before the Lord. 15 And Hezekiah pray'd unto the Lord, saying, 16 O Lord of Hosts, God of Israel, that dwellest between the Cherubims, thou art the God, even thou alone, of all the Kingdoms of the Earth, thou hast made Heaven and Earth. 17 Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see: and hear all the Words of Sennacherib, which hath sent to reproach the Living God. 18 Of a Truth, Lord, the Kings of Assyria have laid waste all the Nations and their Countries, 19 And have cast their Gods into the Fire: for they were no Gods, but the Work of Men's hands, Wood and Stone: therefore they have destroy'd them. 20 Now therefore, O Lord our God, save us from his Hand, that all the Kingdoms of the Earth may know, that thou art the Lord, even thou only. 21 Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the Lord God of Israel, Whereas thou hast pray'd to me against Sennacherib King of Assyria: 22 this is the Word which the Lord hath spoken concerning him, The Virgin, the Daughter of Zion hath despised thee, and laughed thee to scorn, the Daughter of Jerusalem hath shaken her Head at thee. 23 Whom hast thou reproach'd and blasphem'd? and against whom hast thou exalted thy Voice, and lifted up thine Eyes on high? even against the Holy One of Israel. 24 By thy Servants hast thou reproach'd the Lord, and hast said, By the Multitude of my Chariots am I come up to the height of the Mountains to the sides of Lebanon, and I will cut down the tall Cedars thereof, and the choice Fir-trees thereof: and I will enter into the height of his Border, and the Forest of his Carmel. 25 I have digged and drunk Water, and with the Sole of my Feet have I dried up all the Rivers of the besieged Places. 26 Hast thou not heard long ago, how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldst be to lay waste defenced Cities into ruinous Heaps. 27 Therefore their Inhabitants were of small Power, they were dismayed and confounded: they were as the Grass of the Field, and as the green Herb, as the Grass on the House-tops, and as Corn blasted before it be grown up. 28 But I know thy Abode, and thy Going out, and thy Coming in, and thy Rage against me. 29 Because thy Rage against me, and thy Tumult is come up into mine Ears: therefore will I put my Hook in thy Nose, and my Bridle in thy Lips, and I will turn thee back by the way by which thou camest. 30 And this shall be a Sign unto thee, Ye shall eat this Year such as grows of it self: and the second Year that which Springs of the same: and in the third Year sow ye and reap, and plant Vineyards, and eat the Fruit thereof. 31 And the Remnant that is escaped of the House of Judah, shall again take Root downward, and bear Fruit upward.

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upward. 32 For out of Jerusalem shall go forth a Remnant, and they that escape out of mount Zion: the Zeal of the Lord of Hosts shall do this. 33 Therefore thus saith the Lord concerning the King of Assyria, He shall not come into this City, nor shoot an Arrow there, nor come before it with Shields, nor cast a Bank against it. 34 By the Way that he came, by the same shall he return, and shall not come into this City, saith the Lord. 35 For I will defend this City to save it, for mine own sake, and for my Servant David's sake. 36 Then the Angel of the Lord went forth, and smote in the Camp of the Assyrians an hundred and fourscore and five thousand: and when they rose early in the Morning, behold, they were all dead Corpses. 37 So Sennacherib King of Assyria departed, and went and returned, and dwelt at Nineveh. 38 And it came to pass as he was worshipping in the House of Nisroch his God, that Adrammelech and Sharezer his sons smote him with the Sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead. Chap. XXXVIII. In those days was Hezekiah sick unto death: and Isaiah the Prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine House in order: for thou shalt dy, and not live. 2 Then Hezekiah turned his Face toward the Wall, and pray'd unto the Lord. 3 And said, Remember now, O Lord, I beseech thee, how I have walked before thee in Truth, and with a perfect Heart, and have done that which is good in thy sight: and Hezekiah wept sore. 4 Then came the Word of the Lord to Isaiah, saying, 5 Go and say to Hezekiah, Thus saith the Lord, the God of David thy Father, I have heard thy Prayer, I have seen thy Tears: behold, I will add unto thy days fifteen years. 6 And I will deliver thee, and this City, out of the Hand of the King of Assyria: and I will defend this City. 7 And this shall be a Sign unto thee from the Lord, that the Lord will do this thing that he hath spoken: 8 behold, I will bring again the Shadow of the Degrees which is gone down in the Sun-dial of Ahaz ten Degrees backward. So the Sun return'd ten Degrees, by which Degrees it was gone down.

XVI.
Hezekiah's
Thanksgiving for
his Recovery.

9 The Writing or *Thanksgiving* of Hezekiah King of Judah, when he had been sick, and was recover'd of his Sicknes. 10 I said in the cutting off of my Days, I shall go to the gates of the Grave: I am deprived of the residue of my Years. 11 I said, I shall not see *any longer* the Lord, even the Lord, in the Land of the Living: I shall behold Man no more with the Inhabitants of the World. 12 My * Life is departed, and is remov'd from me, as a Shepherd's Tent is wont to be removed from place to place, without staying long in one place: I have by my Sins cut off, like a Weaver cuts his Thread, my Life: he will cut me off with pining Sicknes: from Day even to Night wilt thou make an end of me, *i. e. I concluded I should dy before Night.* 13 I reckon'd

till

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till Morning, that as a Lion so will he break all my Bones, *i. e. when Night came, I reckon'd I should dy before Morning, my Pains were so great all over my Body: from Day even to Night wilt thou make an end of me, i. e. the second day of my Illness I had the same Expectation of Death, which I had the day before.* 14 Like a Crane or a Swallow, so did I chatter: I did mourn as a Dove, *i. e. my Pains made me sometimes cry out aloud: at other times my Strength was so low, I could only groan and bemoan my self inwardly.* My Eyes fail with looking upward to thee in Heaven: O Lord, I am oppress'd, undertake for me, *i. e. thou only canst deliver me from Death which is seizing on me.* 15 What shall I say? *i. e. I want Words to express my Thanks to God: for he hath both spoken unto me, and himself hath done it, i. e. for God has been pleas'd to hear my Prayers, and no sooner to promise me Recovery, than to effect it.* I will, * as long as I live, gratefully remember God's Deliverance of me from this Bitterness of my Soul. 16 O Lord, by these things, *viz. thy Gift and Providence do all Men live; and in or by all these same things or means is the Life of my Spirit continued to me: * even thou hast recover'd me, and made me to live.* 17 Behold, * my grievous Anguish is turn'd into Ease; and thou hast in love to my Soul deliver'd it from the Pit of Corruption: for thou hast cast all my Sins behind thy back. 18 For *those that are in the Grave can't praise thee here on Earth: Death, i. e. the Dead can't here celebrate thee: they that go down into the Pit can't hope for to see thy Truth fulfill'd here in making good thy Promises.* 19 The Living, the Living, he shall praise thee, as I do this day: the Father to the Children shall make known thy Truth *in so quickly restoring me to my Health according to thy Promise.* 20 Thus the Lord was ready to save me: therefore we will sing my Songs to the stringed Instruments, all the days of our Life, in the House of the Lord. 21 * Now Isaiah had said, Let them take a lump of Figs, and lay it for a Plaister upon the Boyl, and he shall recover. 22 Hezekiah also had said, What is the Sign that I shall go up to the House of the Lord?

Chap. XXXIX. At that time Merodach-baladan, the son of Baladan King of Babylon, sent Letters and a Present to Hezekiah: for he had heard that he had been sick, and was recover'd. 2 And Hezekiah was glad of them, and shew'd them the House of his Precious things, the Silver and the Gold, and the Spices, and the precious Ointment, and all the House of his Armour, and all that was found in his Treasures: there was nothing in his House, nor in all his Dominion, that Hezekiah shew'd them not. 3 Then came Isaiah the Prophet unto King Hezekiah, and said unto him, What said these Men? and from whence came they unto thee? And Hezekiah said, They are come from a far Country unto me, even from Babylon. 4 Then said he, What have they seen in thine

P

House?

XVII.
The Captivity of
the Jews by the
Babylonians is
foretold.

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House? And Hezekiah answer'd, All that is in mine House have they seen: there is nothing among my Treasures that I have not shew'd them. 5 Then said Isaiah to Hezekiah, Hear the Word of the Lord of Hosts. 6 Behold, the days come, that all that is in thine House, and that which thy Fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord. 7 And of thy Sons that shall Issue from thee, which thou shalt beget, shall they take away; and they shall be Eunuchs in the Palace of the King of Babylon. 8 Then said Hezekiah to Isaiah, Good is the Word of the Lord which thou hast spoken: he said moreover, For there shall be Peace and Truth in my days.

S E C T. IV. N^o. 13.

Containing chiefly a Description of the Benefits and Privileges of the Gospel, and of the Increase and great Extent at last of the Christian Church, by the Coming in of all the Jewish Nation, and also of the Fulness of the Gentiles; together with several Predictions of the Triumphant State of the Church Afterward on Earth: Which takes up all hence to Chap. LVI. 9.

I.
Comfort is promised to God's People, both Jews and Christians, in their several and proper Times.

Chap. XL. Comfort ye, who are my Messengers to publish the Glad Tidings of Peace and Salvation, comfort ye my People, who wait for the Consolation of Israel, says your God. 2 Speak ye comfortably to Jerusalem, and cry unto her, that her Warfare or State of Hardship is accomplished, that her Iniquity is pardon'd: for she hath receiv'd of the Lord's hand double for all her Sins, viz. double in proportion to God's usual Severity in punishing Men's sins here. 3 There shall be heard the Voice of him that cries or shall cry in the Wilderness, Prepare ye the Way of the Lord, make straight in the Desert a High-way for our God. 4 Every Valley shall be exalted, and every Mountain and Hill shall be made low: and the Crooked shall be made straight, and the rough Places plain: Which as it certainly relates to the Preaching of John the Baptist, so may be understood afore that of God's restoring the Jews from the Babylonish Captivity to their own Country; and also ultimately of God's restoring once more the Jews to their Country on their Conversion to Christianity, and removing all Obstacles thereto. 5 And the Glory of the Lord shall be reveal'd, and all Flesh shall see it together: which as it may be understood of the Nations of the World, then taking great Notice of the Return of the Jews from the Babylonish Captivity, as brought about by the special Providence and Power of the God of Israel; and also has been further fulfill'd by the Preaching of the Gospel to all Nations; so shall likewise be ultimately fulfill'd by the General Conversion of the Jews, and the Fulness.

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Fulness of the Gentiles coming into the Church: for the Mouth of the Lord hath spoken it. 6 The Voice of God speaking to his Messengers said, Cry. And he, viz. one of the Messengers said, What shall I cry? And the Voice of God answer'd, Cry thus, viz. All Flesh is Grass, and all the Goodliness thereof is as the Flower of the Field. 7 The Grass withereth, the Flower fadeth; because the Spirit of the Lord bloweth upon it: surely the People is Grass. 8 The Grass withereth, the Flower fadeth: but the Word of our God shall stand for ever, i.e. it is a Truth of the greatest Importance to Men for to know and consider aright, that all Men are Weak and Impotent of themselves, and it is God alone and his Promises that can safely be rely'd on. For as Winds and Storms spoil Grass and Flowers, so God's Displeasure blasts the Counsels of Men, and only his own Counsels stand for ever. Which as it appears already to us now living by the Restoration of the Jews from the Babylonish Captivity, and the Coming of Christ and Preaching the Gospel &c. so shall further appear by God's restoring again the Jews to their Country, and performing All else that is foretold of the Triumphant State of the Church here on Earth in the last Days. 9 O thou that tellest good Tidings to Zion, get thee up into the high Mountain, that what thou sayst may be the better heard: O* thou that tellest good Tidings to Jerusalem, lift up thy Voice with Strength: lift it up, be not afraid: say unto the Cities of Judah, Behold your God. 10 Behold, the Lord God will come with strong Hand, and his Arm shall rule for him, i.e. he shall establish the Kingdom of Christ by his Divine Power: behold his Reward for the Good is with him, and his *Recompence for the Evil before or with him. 11 He shall feed his Flock like a Shepherd: he shall gather the Lambs with his Arm, and carry them in his Bosom, and shall gently lead those that are with Young: which Expressions, as they denote God's tender Care in conducting the Jews into their own Country of old from Babylon, and hereafter again from all Places of their Dispersion; so also Spiritually denote the Tenderness of Christ in instructing his Hearers as they were able to bear it, and taking all Care and using all proper Methods to reclaim the Wicked. And no wonder the Word of God shall stand for ever, (as v. 8.) and his Arm shall rule for him, since he alone is Omnipotent, and Omniscient and All-wise, according to the following Description, viz.*

12. Who but the God of Israel hath measured the Waters in the hollow of his Hand? and meted out Heaven with the Span, and comprehended the dust of the Earth in a Measure, and weighed the Mountains in Scales, and the Hills in a Balance? 13 Who hath directed the Spirit of the Lord, or being his Counsellor hath taught him? 14 With whom took he Counsel, and who instructed him, and taught him in the path of Judgment, and taught him Knowledge, and shew'd to him the way of Understanding? 15 Behold, the Nations are as a drop of a

II.
Of God's Omnipotence, Omniscience &c. and the Folly of Idolatry.

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Bucket, and are counted as the small dust of the Balance: behold, he taketh up the Isles as a very little thing. 16 And Lebanon is not sufficient to supply Wood enough for to burn, nor the Beasts thereof sufficient for a Burnt-offering, were we to make an Oblation suitable to the Greatness of his Majesty. 17 All Nations before him are as nothing, and they are counted to him less than nothing, and vanity. 18 To whom then will ye liken God? or what Likeness will ye compare unto him? *i. e. how absurd is it therefore to make any Idol as a Representation of God, and to worship the Idol or before it, which is only the Work of Men's hands, viz.* 19 The Workman melteth a graven Image, and the Goldsmith spreadeth it over with Gold, and casteth silver Chains to fasten the Idol to some Wall or Pillar. 20 He that is so impoverished that he hath no Oblation, *i. e. can't be at the Cost of a Golden or Silver Idol, or one overlaid with Gold or Silver*, chooseth a Tree that will not rot; he seeketh unto him a cunning Workman to prepare a graven Image that shall not be moved. 21 Have ye not known? have ye not heard? hath it not been told you from the Beginning, *that the World was at first created, and consequently that there can be but One God?* Have ye not * consider'd the Foundations of the Earth, *by whom they were laid?* 22 Have ye not consider'd * Him that sits on the Circle of the Earth as suprem Lord of the World; and the Inhabitants thereof are as Grasshoppers to him; that stretcheth out the Heavens as a Curtain, and spreadeth them out as a Tent to dwell in, 23 that bringeth the Princes to nothing; he maketh the Judges of the Earth as Vanity. 24 Yea, they shall not be planted, yea, they shall not be sown, yea, their Stock shall not take root in the Earth: and he shall also blow upon them, and they shall wither, and the Whirl-wind shall take them away as Stubble, *i. e. either he never suffers them to thrive; or if they make a Figure for a time, a sudden blast of his Displeasure makes them wither, and puts an end to their flourishing Condition.* 25 To whom then will ye liken me, or shall I be equal? saith the Holy One. 26 Lift up your Eyes on high, and behold who hath created these things, *that are seen in the Heavens, viz. Sun, Moon and Stars &c.* that bringeth out their Host by Number, *i. e. that places them all in their proper Rank and Order, exactly knowing the Number of the Stars:* He calls them all by Names, *i. e. perfectly knows them all;* by the Greatness of his Might, for that he is strong in Power, not one faileth.

III.
Good Men are
to rely patiently
and assuredly on
God's Favour and
Help in due man-
ner.

27 Since God is thus Omnipotent and Omniscient &c. why sayst thou, O Jacob, and speakest, O Israel, my Way is hid from the Lord, and my Judgment is passed over from my God, *i. e. let not his People at any time think, either that God do's not regard them, or cannot help them.* 28 Hast thou not known? hast thou not heard, that the Everlasting God, the Lord, the Creator of the ends of the Earth fainteth not, nei-
ther

P A R A P H R A S E.

ther is weary? there is no searching of his Understanding, *i. e.* tho' it is not for Man to fathom the Depths of God's Providence, or to assign the Reasons of all his Proceedings, yet this we may be sure of, that his Delaying to deliver his People at any time, do's not proceed from want of Power or Knowledge, but from some All-wise and just Motive. 29 He giveth Power to the Faint; and to them that hath no Might, he increaseth Strength. 30 On the other hand, Even the Youths shall faint and be weary, and the young Men shall utterly fall, *whenever God withdraws his Support from them.* 31 But they that wait upon the Lord, shall renew their Strength: they shall mount up with Wings as Eagles, they shall run and not be weary, and they shall walk and not faint.

Chap. XLI. Keep such Silence, as is usual and necessary in Courts for the pleading and bearing of Causes, before me, O Islands, and let the People renew their Strength, *i. e.* let the Nations muster up the whole Strength of their Cause, and make the best Plea they can for themselves: let them come near, then let them speak: let us come near together to Judgment. 2 Who but the God of Israel raised, *i. e.* shall raise up the * Man of Righteousness, *i. e.* Cyrus so call'd, because God rais'd him up in Righteousness, (as Chap. 45. 13.) and he did execute God's Counsel, (as Chap. 46. 11.) and that too in Obedience to God's Charge or Command to him, (as Ezra 1. 2.) This Cyrus will God raise up from Persia lying on the East of Judah; God call'd him to his Foot, *i. e.* to follow him or execute obediently his Commands; in order whereto he gave the Nations before him, and made him rule over Kings; he gave them as the dust to his Sword, and as driven stubble to his Bow. 3 He pursu'd them, and pass'd safely; even by the Way that he had not gone with his Feet, *i. e.* Cyrus shall conquer his Enemies, even when he pursues them thro' strange and unknown Countries. 4 Who has wrought and done it, calling the Generations from the Beginning, *i. e.* who can bring things to pass that are so long to come, but he that has order'd all Events thro' all Ages from the Beginning of the World, disposing them so as to bring about his own Designs in their proper Seasons? And who is he but I * JEHOVAH, or the God of Israel, who according to the Import of my said Name am the First and Original of all other Beings, and shall be with the Last, *i. e.* am Everlasting: I am he who shall bring to pass what is here foretold. 5 The Isles saw it, *viz.* the great Success of Cyrus over his Enemies, and fear'd; the ends of the Earth, *i. e.* Countries far distant from Persia were afraid, so as that they drew near, and came together, *viz.* 6 They help'd every one his Neighbour, and every one said to his Brother, Be of good Courage, *i. e.* they enter'd into a Confederacy to encourage the more one the other with hopes of Overcoming Cyrus by their joint Forces. 7 So as the Carpenter encourag'd or is wont to encourage the Goldsmith, and he that smootheneth with the Hammar, him that smote

IV.
The Restoration of the Jews from the Babylonish Captivity is foretold, and that it should be brought about by Cyrus

the

the Anvil, saying, It is ready for the Sodering: and he fastned it with Nails, that it should not be moved; *i. e.* just as several Artificers concern'd in Idol-making assist one another in carrying on their common Interest; and the like Effect shall be in both Cases, viz. as the said Artificers at last make only an Idol, which has no Power to help them; so the Nations that join in Confederacy against Cyrus, shall thereby be nothing helped. 8 But Cyrus shall overcome them, and that among other Reasons for thy Sake, O Israel, viz. that by means of him you may be released from the Babylonish Captivity at the time appointed by me. For thou, Israel, art my Servant for whom I have a special Favour; the Seed of Jacob whom I have chosen before the Seed of Esau; the Seed of Abraham, to whom I vouchsafed the honourable Title of my Friend. 9 Thou whom I have taken from the ends of the Earth, and called thee from the Chief Men thereof, *i. e.* as I deliver'd your Forefathers from Pharaoh and Egypt, so will I deliver you or your Seed from Chaldea, as I did likewise of old your father Abraham; and said unto thee, Thou art my Servant, I have chosen thee, and not cast thee away. 10 Fear thou not in thy future Calamities, viz. Babylonish Captivity &c. so as thereupon to think I have or will utterly cast thee off: for on the contrary I am and will be all along with thee, so as to make good all my Promises to thee; therefore be not dismay'd, for I am thy God: I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my Righteousness, *i. e.* according to my Promises, which I will faithfully make good. 11 Behold, all they that were incensed against thee, shall be ashamed and confounded: they shall be as nothing, and they that strive with thee shall perish. 12 Thou shalt seek them, and shalt not find them, even them that contended with thee, *i. e.* there shall be none that will contend with thee, they shall be destroy'd or not able to contend: they that war against thee, shall be as nothing, and as a thing of nought. 13 For I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee. 14 Fear not, thou Worm Jacob, *i. e.* tho' thou art despis'd and trampled on as a Worm, and ye Men of Israel: I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. 15 Behold, I will make thee a (c) new sharp Threshing-instrument having Teeth: thou shalt thresh the Mountains, and beat them small, and shalt make the Hills as Chaff. 16 Thou shalt fan them, and the Wind shall carry them away, and the Whirlwind shall scatter them, *i. e.* thou shalt utterly overthrow all thy Enemies great or small: and thou shalt rejoice in the Lord, and shalt glory in the

A N N O T A T.

(c) This refers to the Boards or Planks with which they got the Corn out of the Ears, the said Boards having Iron-teeth as it were put in them, like our Harrows. See Chap. 28. 27.

Holy

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Holy One of Israel. 17 When the Poor and Needy of you seek Water, and there is none, and their Tongue faileth for Thirst, I the Lord will hear them, I the God of Israel will not forsake them. 18 I will open Rivers in high Places, and Fountains in the midst of the Vallies: I will make the Wilderness a Pool of Water, and the dry Land Springs of Water. 19 I will plant in the Wilderness the Cedar, the Shittah-tree, and the Myrtle, and the Oyl-tree: I will set in the Desert the Fir-tree, and the Pine, and the Box-tree together, *i. e. I will furnish you with all sorts of Accommodations for your Return home, so that you shall not be afflicted with Thirst nor Heat, but shall travell as if you went thro' Places furnish'd with Rivers for you to drink, and Trees for to shade you from the Sun:* 20 That they, *viz. all sober Persons* may see and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it, *i. e. wrought all these Mercies.*

21 Produce or plead your Cause, ye *Idols or Idolaters*, says the Lord: bring forth your strong Reasons, *if you can to prove your Divinity*, says the King of Israel. 22 Let them bring them forth, even shew us what shall happen, *which is one of the surest Proofs of Divinity: therefore let them shew the former things what they be, that we may consider them, and know the latter End of them, i. e. let them prove they ever gave any true Prophecies relating to former Times, and that the Event answer'd exactly the Prediction;* or declare us things for to come. 23 Shew the things that are to come hereafter, that we may know that ye are Gods: yea, do Good or do Evil of your selves, *if you can*, that we may thereby be dismay'd, and behold it together. 24 Behold, ye are of nothing, *i. e. no Use or Value on such Accounts;* and your Work is of nought, *i. e. your pretended Predictions are Cheats and Lies:* An Abomination or most abominable to the true God is he that chooseth to worship you *Idol-gods.*

25 Now I the God of Israel will give a certain Proof of my Divinity, by the following remarkable Prediction of Cyrus so long afore-hand: I have rais'd, *i. e. will certainly raise up One, viz. Cyrus from the Country of Media by his Mother, which Country lies North of Judah, and he shall come: from Persia of which Country shall be his Father, and which lies toward the rising of the Sun in respect of Judah, shall he call upon my Name, i. e. make profession of his Belief in me; and he shall come and tread upon Princes as upon Mortar, and as the Potter treadeth Clay.* 26 Who of the Idol or Heathen Gods has declar'd a thing so far from the Beginning of it, that we may know thereby he is a True God? and so long before the Time, *viz. near two hundred Years*, that we may say, He is Righteous, *i. e. has a just claim to Divinity?* Yea, there is none of the said Idol-gods that foretells any such thing; yea, there is none that

V.
The Folly of Idolatry on account of the Idol-gods having no Knowledge, especially of things Future.

VI.
God proves his Divinity by his Fore-knowledge of things long to come, as particularly of Cyrus and his Conquests &c.

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that declareth, yea, there is none that heareth your Words, *at the very present time that their Worshippers speak to them.* 27 * I that am the First, *i. e. Author and Disposer of all things*, will give to Zion and to Jerusalem One that brings good Tidings, saying, Behold, behold them, *viz. the wonderful Works which God has wrought for you.* 28 For I beheld, and there was no Man, even amongst them, and there was no Counsellor, that when I asked of them, could answer a Word, *i. e. on the strictest Enquiry there is not to be found any Idol-priest or Prophet, that is able to give such a Prophetical Answer to any Question that shall be ask'd him.* 29 Behold, they are all Vanity, their Works are nothing: their molten Images are Wind and Confusion, *i. e. of no due Regard.*

VII.
God further
proves his Divi-
nity by foretelling
the Birth or Com-
ing of Christ.

Chap. XLII. *But as the God of Israel has shewn or given a Proof of his Divinity, by foretelling so long afore the Birth of Cyrus, and what he should do: so he will go on to give still a greater Proof of his Divinity by foretelling the Birth of Christ, and what shall be the happy Consequences thereof; which will not be till some hundred Years more even after Cyrus.* Behold, I will in due time send into the World on a Message of the Highest Importance my Servant, *viz. Christ whom I uphold, mine Elect in whom my Soul delighteth: I have, i. e. will without measure put my Spirit upon him, he shall bring forth Judgment to the Gentiles, i. e. make known God's Laws and Judgments to them.* 2 He shall not cry, nor lift up, nor cause his Voice to be heard in the Street. 3 A bruised Reed shall he not break: and the smoking Flax shall he not quench: he shall bring forth Judgment unto the getting of the Victory over all its Enemies for Truth. 4 He shall not fail, nor be discouraged, till he have set Judgment in the Earth, *i. e. made known the Gospel to the World*, and the Isles shall wait for or trust in his Law or Name. 5 Thus says God the Lord, he that created the Heavens, and stretched them out; he that spread forth the Earth, and that which cometh out of it, he that giveth Breath unto the People upon it, and Spirit to them that walk therein: 6 I the Lord have call'd thee in Righteousness, *i. e. have call'd or appointed Christ to fulfill my righteous Purposes: and to that end will hold thy hand or support thee, and will keep thee, and give thee for the Mediator of a new and better Covenant of or with the People, for a Light of the Gentiles;* 7 to open the blind Eyes, to bring out the Prisoners from the Prison, and them that sit in Darkness out of the Prison-house, *i. e. to take away that Ignorance wherewith Men were blinded, and so to free them from the Chains of their Sins, who were the Captives of Satan.* 8 I am * Jehovah, that is my peculiar Name, and my Glory of being the only True God, denoted by that Name, will I not give to another Being, *that is not God as well as my self, or of the same Divine Nature with me signify'd by the foresaid Name;* neither will I suffer my Praise to be given to graven Images, without duly punishing such as do so. 9 Be-
hold,

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hold, the Former things foretold by me are come to pass, and New things, viz. the Coming of Christ &c. do I declare: before they spring forth I tell you of them. 10 Such will be the happy Effects of the Coming of Christ to all the World, that all Nations have reason to sing unto the Lord, a new Song, and his Praise from the end of the Earth: ye that go down to the Sea, and all that is therein; the Isles and the Inhabitants thereof. 11 Let the Wilderness and the Cities thereof lift up their Voice, the Villages that Kedar doth inhabit: let the Inhabitants of the Rock sing, let them shout from the top of the Mountains. 12 Let them give Glory unto the Lord, and declare his Praise in the Islands. 13 The Lord shall go forth as a mighty Man, he shall stir up his Jealousy or Zeal for his Glory, like a Man of War: he shall cry; yea, roar; he shall prevail against his Enemies. 14 I have long time holden my peace, I have been still and refrain'd my self from duly punishing the Wicked and especially the Idolaters: now will or can I forbear as it were any longer to cry like a travailling Woman, i. e. to give vent to my just Resentments: I will destroy and devour at once my Enemies. 15 I will make waste Mountains and Hills, and dry up all their Herbs, and I will make the Rivers Islands, and I will dry up the Pools, i. e. my Wrath shall be as a Fire that dries and consumes all in its Way. 16 And I will bring the Blind by a Way that they knew not, I will lead them in Paths that they have not known, i. e. I will open a Way for the Restoration of the Jews to their Country, which they did not foresee: I will make Darknefs Light before them, and crooked things straight, i. e. I will remove all Obstacles to their Return. These things will I do unto them, and not forsake them. 17 They shall be turn'd back, they shall be greatly asham'd that trust in graven Images, that say to the molten Images, Ye are our Gods, i. e. the time will come when all Idolatry shall be put down.

But alas! in the mean time my People will behave themselves toward me, as if they were Deaf and Blind, notwithstanding my forewarning them thereof as follows, to do what in me lies to prevent it. 18 Hear, ye Deaf to my Precepts, and look, ye Blind, that ye may see your Duty to me. 19 Who is Blind but my Servant Israel? or Deaf, as my Messenger, i. e. several of them that I sent, being unfaithful in their Office as well as wicked in their Lives? who is Blind as he that * should be perfect according to his Profession, and Blind as the Lord's Servant in Profession? 20 Seeing the many Wonderful things of God, but thou observest not: opening the Ears, but he heareth not. 21 The Lord * took delight in this People, for his Righteousness sake, i. e. his Promise sake to Abraham &c. he * gave them an excellent Law, and thereby made them honourable; and the true Observance thereof would always be an Honour and Defence to them. 22 But for their Disobedience thereto this People is or shall become a People robbed and spoil'd, they are all of them

VIII.

The Blindness of the Jews foretold, and Punishment threatened for it.

P A R A P H R A S E.

inured in holes, and they are hid in Prison-houses: they are for a Prey, and none delivereth; for a Spoil, and none saith, Restore, *i. e. there is no Body to plead for them or Assert their Liberty.* 23 Who among you will give ear to this *Warning?* who will hearken and hear, *so as to reform and become duly obedient to my Law for the time to come, and so prevent your Captivity?* Alas! I foresee ye will not act thus wisely, and that nothing will bring you to such a due Consideration of things, but your actually suffering the Miseries of Captivity. 24 After you have so suffered for a sufficient time, then ye will begin to reflect on the Evils befallen you, and the Cause thereof, saying: Who gave Jacob for a Spoil, and Israel to the Robbers? did not the Lord, he, against whom we have sinned? for they would not walk in his Ways, neither were they obedient unto his Law. 25 Therefore he hath poured upon him the fury of his Anger, and the strength of Battle: and it hath set him on fire round about, **after he would not know;* and it burn'd him, **after that he would not lay it to heart, i. e. after God hath try'd the Jews long enough, whether they will consider and lay to heart what he had said to them, and they will not consider nor lay it to heart, God will punish their obstinate Impiety, by giving the City and Temple of Jerusalem into the hands of their Enemies, who shall burn and destroy both.*

IX.
God promises to
preserve a Rem-
nant of Israel,
thro' all Ages.

Chap. XLIII. But tho' the Lord shall see fit to punish the wicked Obstinacy of the Jews twice by burning and destroying the City and Temple of Jerusalem, and putting an End to their State and Government; yet now thus says the Lord that created thee, O Jacob, and he that form'd thee, O Israel, Fear not, *as if I would utterly forsake and destroy thee: For as formerly I have redeem'd thee out of thy Bondage in Egypt, and I have call'd thee by thy Name, saying, Thou Israel art mine, i. e. my peculiar People:* 2 So when thou passest thro' the Waters, I will be with thee, and thro' the Rivers, they shall not overflow thee: when thou walkest thro' the Fire, thou shalt not be burnt; neither shall the Flame kindle upon thee, *i. e. amidst all the most severe but just Judgments I shall bring on thee for thy Sins, I will shew my special Favour to thee in preserving thee from entire Ruin, and preserving a Remnant of thee, to whom shall be made good all my Promises to thee and thy Seed in their due time.* 3 For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy Ransom, Ethiopia and Seba for thee, *i. e. I have let Sennacherib lately be diverted from falling on thee with all his Forces, by the Egyptians and Ethiopians or Arabians coming against him, tho' to their own Overthrow, and by that means among others have preserv'd thee.* 4 Since thou wast precious in my sight, *i. e. wast chosen by me to be my peculiar People,* thou hast been made by me Honourable in the sight of other Nations, and that because I have loved thee as my peculiar People. Therefore will I go on, *as I have*

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have already done, to give other Men (as the Chaldeans v. 14.) a Ransom for thee, and other People a Ransom for thy Life or Preservation. 5 Fear not, for I am and will always be with thee: insomuch that when after the Destruction of thy State by the Romans, thou shalt be dispers'd over the World, I will bring thy Seed from the East, and gather thee from the West. 6 I will say to the North, Give up, i. e. restore the Jews among you to their Country; and to the South, Keep not back: bring my Sons from far, and my Daughters from the ends of the Earth; 7 Even every one of Israel, that is call'd by my Name, i. e. the Name of my peculiar People, which Name tho' they shall forfeit for a considerable time thro' Unbelief of the Gospel, yet they shall regain on their National Belief thereof or Conversion. For I have created him for my Glory, I have formed him, yea, I have made him, i. e. as at first I chose Abraham and his Seed to be my People, thereby to manifest my Glory the more to the Rest of the World by my special Favours shew'd to Abraham &c. so I will continue to manifest my Glory in the like manner, by bringing about the Conversion of the Jewish Nation in the last Days, and thereupon making good all my Promises to them.

8 Bring forth the blind People that have Eyes, and yet see not; and the Deaf that have Ears, and yet hear not, i. e. the Idolatrous Nations who herein are like to their Idols. 9 Let all the said Nations be gathered together, and let the People be assembled: who among them can declare Things so long yet to come, as This foretold in the three foregoing Verses, and shew us Former things? let them bring forth their Witnesses, that their Idol-gods have ever in like manner foretold things, which have exactly been made Good by the Event, that they, viz. the Idol or Heathen Gods may be justify'd, or prov'd to lay just Claim to Divinity: or if they can't do so, let them hear what Proof I the God of Israel have alledg'd on my side, and say, It is Truth. 10 Ye, my People of Judah and Israel, are my Witnesses, that what I have hitherto foretold, and was to be fulfill'd afore this time, hath been exactly fulfill'd, says the Lord; and my Servant, emphatically so call'd, (Ch. 42 1.) and whom I have chosen in the most eminent Manner, viz. Christ will be a further and most eminent Witness of my Fulfilling All I foretel: that ye may know and believe me, and understand that I am He, viz. the only True God: before Me there was no God existing of himself, much less form'd by any other, particularly Man as the Idols of the Heathens are; neither shall there be after me. 11 I, even I am the Lord, and beside me there is no Saviour. 12 I have declar'd, and have sav'd, and I have shew'd aforehand all the Events that have been foretold to the People of Israel or Judah, and have accordingly come to pass; * and not any Strange or Heathen and false God that has at any time been worship'd among you. Therefore ye are my Witnesses, saith the Lord, that I am God. 13 Yea, before *there was

X.
God's Omniscience
further urg'd as
a Proof of his Di-
vinity.

any Day or Time, I am He; and there is none that can deliver out of my hand: I will work, and who shall let it?

XI.
Cyrus's taking
Babylon, and Re-
storing the Jews to
their own Coun-
try, is again fore-
told: as also their
Return from their
present Dispersion.

14 For a new remarkable Instance of my Omniscience and Omnipotence, Thus says the Lord your Redeemer, the Holy One of Israel, For your sake I have sent, *i. e.* I have decreed to send Cyrus to Babylon to conquer it, and have brought, *i. e.* decreed to bring down all their Nobles, and the Chaldeans, whose Cry is in the Ships, *i. e.* who glory in the Number of their Ships, which are in the River that runs by Babylon, and which, together with the River it self, the Babylonians think make their City impregnable. 15 But I am the Lord, your Holy One, the Creator of Israel, your King. 16 Thus says the Lord, which makes a Way in the Sea, and a Path in the mighty Waters, *i. e.* which made a Way for the Israelites to pass on dry Land, and so safely thro' the Red Sea, and the River of Jordan: 17 Which bringeth forth the Chariot and Horse, the Army and the Power, *i. e.* who caused Pharaoh and the Army of the Egyptians to follow after Israel, even into the Red Sea, and therein drown'd them All: in like manner they shall ly down together, they shall not rise: they are extinct, they are quenched as tow, *i. e.* the Babylonians shall be overthrown by Cyrus, and an End put to their Empire, and so a Way open'd for the Return of the Jews from the Babylonish Captivity. 18 Remember ye not, *i. e.* ye shall have no Occasion to remember the Former things, neither consider the things of Old done miraculously by me for you. 19 Behold, I will do a New thing: now it shall spring forth, shall ye not know it? I will even make a Way in the Wilderness, and Rivers in the Desert. 20 The Beast of the Field shall honour me, the Dragons and the Owls: because I give Waters in the Wilderness, and Rivers in the Desert, to give drink to my People Israel or Judah, my chosen, *i. e.* the new wonderful Mercies which I shall hereafter shew to the Jews or Israel, in bringing them back to their own Country, first from the Babylonish Captivity, and afterwards from their Dispersion all over the World on the Destruction of their State by the Romans: these new Mercies shall be so Great, as to supersede the Former aforementioned. And upon this latter Return of the Jews on account of their Conversion to Christianity, the Gentiles, that afore were Unbelievers and so fitly resembled to Beasts of the Field &c. shall likewise be Converted to Christianity; and with Joy and Thankfulness to God for giving them such Means of Conversion, by the signal Conversion of the Whole Body of the Jews, shall embrace the Gospel. 21 Thus this People of Israel have I formed for my self, even they shall shew forth my Praise; as by their Return from the Babylonish Captivity, so much more by their General Conversion or Embracing at length of the Gospel, and thereon Returning finally to their own Country.

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22 But as I have graciously foretold thee, that I will never utterly forsake thee, notwithstanding all the Judgments I shall in Justice be induced to bring upon thee by thy most heinous Provocations; so out of the same my Grace or Favour to thee, I proceed to forewarn thee of the said Provocations, that so by taking my Warning and avoiding the said Provocations, thou mayst prevent the said grievous Judgments. As in former Times thou hast not call'd upon me, O Jacob, but thou hast been weary of serving me, O Israel: 23 thou hast not brought me the small Cattle, i. e. Lambs or Kids of or for thy daily Burnt-offerings, neither hast thou honoured me with thy Sacrifices, tho' I have not caused thee to serve as a Slave with an Offering, nor wearied thee with unreasonable Incense, i. e. the Service and Worship I require of thee is not too Burdensome or too Expensive, but only what is Reasonable and Just: 24 thou hast bought me no sweet Cane with Money for Incense, neither hast thou fill'd me with, i. e. offered me all requir'd of the Fat of thy Sacrifices: but on the contrary thou hast made me to serve as thy Slave in bearing with the Burden of thy Sins, thou hast wearied me with thine Iniquities, particularly thy Idolatrous Worship, which is far more Burdensome and Expensive than that I require: as thou hast done thus Wickedly already, so I foresee thou wilt do as bad, and worse again, (unless thou wilt hearken to my Fore-warnings) and so bring most severe Judgments on thee, by the Babylonians chiefly and Romans, even so as justly to provoke me utterly to destroy thee. 25 But I, even I am He that blottereth out thy Transgressions for mine own sake, i. e. for the Promises which of my own free Mercy I made to Abraham &c. and will not remember thy Sins, so as to punish them according to their Deserts. 26 Put me in remembrance: let us plead together: declare thou, that thou mayst be justified. 27 Thy first Father, i. e. he that is esteem'd the Father of thy Nation, viz. Abraham, even he hath sinn'd against me by his Idolatry, till I appear'd to him and call'd him out of his own Country; and many Others, not only of thy Forefathers in a special manner, but even of thy Teachers, i. e. Priests and Prophets and the like, have transgressed against me. 28 Therefore, as formerly, I have profan'd the Princes of the Sanctuary, i. e. permitted my Tabernacle and Priests to be taken and destroy'd by your Enemies, viz. the Philistines, and have given Jacob to the Curse, and Israel to Reproaches, i. e. to be a Proverb of Execration and Reproach to their Neighbours: so if you go on to sin against me in like manner and worse than afore, I will give you into the hands of the Babylonians, and afterwards of the Romans, so that they shall destroy both Temple and Priests, and you shall again become a Proverbial Curse and Reproach.

XII.
The Jews are forewarn'd to repent of those Sins, which else would bring on them the Babylonish Captivity and Roman Dispersion.

XIII.
God comforts his Church, particularly by the Accession of the Gentiles thereto.

Chap. XLIV. Yet now hear, O Jacob my servant, and Israel whom I have chosen. 2 Thus saith the Lord that made thee, and form'd thee from

from

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the Womb, *i. e.* who set apart the Seed of Abraham to be his peculiar People from the very Original of them; which will help thee, Fear not, O Jacob my servant, and thou Jesurun or Israel, whom I have chosen. 3 For I will pour Water upon him that is thirsty, and Floods upon the dry Ground: I will pour my Spirit upon thy Seed, and my Blessing upon thine Offspring: 4 and they shall spring up as among the Grails, *i. e.* shall flourish as Grass do's in good Meadows, as Willows by the Water-courses. 5 One shall say, I am the Lord's: and another shall call himself by the name of Jacob: and another shall subscribe with his hand as an Acknowledgment, that he is a Servant unto the Lord, and surname himself by the name of Israel as being One of God's People: by all which Expressions is denoted the Increase of the Church by the Accession of the Gentiles. 6 Thus saith the Lord the King of Israel, and his Redeemer the Lord of Hosts, I am the first, and I am the Last, and besides Me there is no God. 7 And who, as I, have hitherto and shall call, and shall declare it, and set it, *viz.* the Affairs of the World in order for me, since I appointed the ancient People, *i. e.* from my choosing of old the Seed of Abraham to be my peculiar People, or even from the Creation of Man? and the things that are coming, and shall come? let them, *viz.* the Gods of the Heathen shew or foretell, if they can, things future in such a manner. 8 Wherefore fear ye not, neither be afraid, as if I could not take Care of you: have I not foretold thee things from * of Old, and have declar'd it? ye are even my Witnesses. Is there a God besides me? yea, there is no God, I know not any.

XIV.

The Folly of Idolatry further set forth.

9 They that make a graven Image, are all of them Vanity, and their delectable things, *i. e.* their Idols which they make to look very rich and glorious, shall not profit them; and they that make the said Idols, are their own Witnesses, or sensible, that they, *viz.* their Idols see not, nor know; which One would think is Cause enough, that they may be ashamed of their Idol-worship. 10 Who hath form'd a God, or molten a graven Image, that is profitable for nothing? 11 Behold, the time will come, when all his Fellows in Idolatry shall be ashamed thereof: * even when they duly consider, the Workmen of the said Idols, that they are of or but Men, and therefore can impart no Divinity to the Work of their own Hands: let them all be gathered together, let them stand up in Maintenance of their Idolatry for some time, yet the time will be when they shall fear, and they shall be ashamed thereof together or all of them. 12 To give but an Account of the Original or making of Images, is sufficient to expose the folly of Worshipping them, *viz.* the Smith with the Tongs both worketh in the Coals, and fashioneth it with Hammers, and worketh it with the strength of his Arms: yea, he is hungry, and his strength faileth, which shews that the said Smith is but a Man, and also that his God which he is making, is not able to preserve him from common human

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human Infirmities: and accordingly he drinks no Water for fear of its hurting him while hot at his Work, and bereupon is faint. 13 The Carpenter stretcheth out his Rule: he marketh it out with a Line: he fitteth it with Plains, and he marketh it out with the Compas, and maketh it after the Figure of a Man, according to the Beauty of a Man; that it may remain in the House. 14 He heweth him down Cedars, and taketh the Cypress and the Oak, which he strengthens, *i. e. picks out* for himself among the Trees of the Forest, *and then nourishes it till it comes to a due Bigness for his Purpose: in like manner* he plants an Ash, and the Rain doth nourish it. 15 Then shall it be for a Man to burn: for he will take thereof and warm himself; yea, he kindleth it, and baketh Bread; yea, he maketh a God, and worshippeth it: he maketh it a graven Image, and falleth down thereto. 16 He burneth part thereof in the Fire: with part thereof he dresses, *and then* eats Flesh: he roseth Rost, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the Fire. 17 And the residue thereof he maketh a God, even his graven Image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me, for thou art my God. 18 *This great Folly the Idolaters are guilty of, because they have not known, nor understood: for* *their Eyes are shut, that they cannot see; and their Hearts, that they cannot understand. 19 And none considers in his Heart, neither is there Knowledge nor Understanding to say, I have burnt part of it in the Fire, yea, also I have baked Bread upon the Coals thereof: I have roasted Flesh, and eaten it; and shall I make the residue thereof an Abomination? shall I fall down to the stock of a Tree? 20 He feeds on Ashes, *i. e. as Ashes afford no Nourishment, so Idol-worship will avail nothing to the Idolater: a deceiv'd Heart, viz. by vulgar Errors and Prejudice hath turn'd him aside, that he cannot deliver his Soul, nor say, Is there not a Ly in my right hand? i. e. has so blinded his Understanding, that he discerns not the most gross Folly and Falshood, and so do's not free himself from the Delusions of it.*

21 Remember these things, which thou art here so often forewarn'd of, and shewn the folly of, that thou mayst not ever fall again into Idolatry after the Reign of good Hezekiah, and so bring severe Judgments on thee: to this end I so often repeat these things, and forewarn thee of the Folly of Idolatry, out of my peculiar Favour to thee, O Jacob and Israel; for thou art my Servant; I have formed thee, thou art my Servant: O Israel, thou shalt not be forgotten of me. 22 *By my late wonderful Deliverance of thee from the Assyrian thou mayst see, that I have blotted out, as a thick Cloud, thy Transgressions; and as a Cloud, thy Sins that are past, i. e. as a Cloud, tho' thick, yet vanishes when dispers'd by the Sun or Wind, so thy past Sins, tho' never so great, shall never more rise up in Judgment against thee upon thy sincere Repentance for the future.*

Wherefore

XV.
Cyrus is here again foretold, &c that expressly by Name &c.

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Wherefore truly and perseveringly return unto me, for I have redeem'd thee. But alas! as I foresee, thou wilt again fall into Idolatry, and so bring the Babylonish Captivity on thee; so I hereby also further declare, that on thy Repentance under thy Captivity, I will (as I have here said) blot out thy Transgressions again, and will redeem thee or restore thee to thy Country. 23 Wherefore sing, O ye Heavens, Praises to the Lord, for the Lord has done or decreed to do it: shout, ye lower parts of the Earth: break forth into Singing, ye Mountains, O Forest, and every Tree therein: for the Lord hath redeem'd Jacob, and glorify'd himself in Israel. 24 Thus saith the Lord thy Redeemer, and he that formed thee from the Womb, I am the Lord that maketh all things; that stretcheth forth the Heavens alone, that spreadeth abroad the Earth by my self: 25 that frustrateth the Tokens of the Liars, *i. e. the Tokens whereby false or idolatrous Priests or the like pretend to foretel things*, and make Diviners mad at their Divinations not coming to pass, that turns wise Men backwards, *i. e. disappoints the Schemes of human Policy*, and makes their Knowledge foolish. 26 But on the other hand, that confirms the Word of his Servant, as especially of Christ eminently so call'd, so also of me Isaiah, who am sent to deliver his Message to you, and performs the Counsel or Predictions of all his other Messengers, *viz. that says or foretels by his said Prophets, particularly now by me Isaiah, to Jerusalem, Thou shalt be inhabited again, tho' destroy'd by the Babylonians; and to the other Cities of Judah, Ye shall be built, and I will raise up the decayed Places thereof: 27 that says to the Deep, Be dry: *even that foretels now hereby, I will dry up thy Rivers, i. e. I will suggest (d) to Cyrus a Method to drain the river Euphrates that runs by Babylon, and so to take the said City: 28 that says so long aforehand of Cyrus, He is or shall be my Shepherd, i. e. my Instrument in gathering my People together, and leading them home as a Shepherd do's his Flock; and shall perform all my Peasure, even saying to Jerusalem, Thou shalt be built; and to the Temple, Thy Foundation shall be laid. Chap. XLV. Thus says the Lord to his Anointed, i. e. him whom he will raise up to be his special Instrument in restoring the Jews from the Babylonish Captivity, even to Cyrus, whose right Hand I have holden, i. e. decreed to hold or support, so as to enable him to subdue Nations before him: and I will loose the Loyns of Kings, i. e. I will take away their Strength and Courage to resist him, so as they shall be forced to open before him the two-leaved Gates of their Cities and Palaces, and the said Gates shall not be kept shut against him, so as to make him retire without taking and entering the Cities besieged by him. 2 I will go before thee, and make the crooked Places straight: I will break in pieces the Gates of Brass,*

(d) Read Prideaux's Connexion &c. Part 1. B. 2. under the seventeenth Year of Belshazzar.

and

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and cut in sunder the Bars of Iron, *i. e. the Gates of Brass, (e) as were those of Babylon, and of Iron, shall not defend his Enemies from him.* 3 And I will give thee the Treasures of Darknes, * even hidden Riches of secret Places, that thou mayst know, that I the Lord, which call thee so long afore thou wert born by thy Name, am the only true God as well as the God of Israel. 4 For Jacob my servant's sake, and Israel mine Elect, I have even call'd thee by thy Name: I have firnam'd thee my Anointed (as v. 1.) and my Shepherd (Chap. 44. ult.) tho' thou hast not known me, *i. e. shalt be bred up in Ignorance of me, till I am made (f) known to thee by my Prophet Daniel.* 5 I am the Lord, and there is none else, there is no God besides me: I girded thee, *i. e. it is I that gives thee Strength to overcome thy Enemies, and to become the Great Emperor of the World, tho' thou hast not known me.*

6 I thus foretel thy Name and Power so long afore, and will by thee as my Instrument bring about the Restoration of my People to their own Country in due time from the Babylonish Captivity, that they, viz. the Heathen may know from the rising of the Sun, and from the West, that there is none, *i. e. no God besides me, I am the Lord, and there is none else.* 7 I form the Light, and create Darknes: I make Peace, and create Evil: I the Lord do all these things. 8 Drop down, ye Heavens, from above, and let the Skies pour down Righteousnes: let the Earth open, and let them bring forth Salvation, and let Righteousnes spring up together: I the Lord have created it, *i. e. O that those blessed Times were come, in which Heaven and Earth shall conspire to illustrate God's Righteousnes or Faithfulness, and to advance Man's Happiness: which Times shall come by the Almighty Providence of God.* 9 Wo unto him that striveth with his Maker, *i. e. is Impatient, because God do's not bring on those happy Times as soon as he wishes:* let the Potter strive with the Potsherds of the Earth: but shall the Clay say to him that fashion'd it, What makest thou? or thy Work, He hath no Hands? *i. e. be had no Hand in making me; or had no Contrivance or not Skill enough to make me as well as I might be made. Whereby is denoted, that tho' Men may argue with Men, as their Equals or made of the same Clay: yet no Man is to presume to argue with God about the Reasons of his Proceedings, or to find fault with his Works of Creation or*

XVI.

The Restoration of the Jews by Cyrus, and their Conversion to Christianity, as also of the Fulness of the Gentiles, is further foretold; as also the Destruction of Antichrist &c.

A N N O T A T.

(e) Ibid. under the thirty fifth year of Nebuchadnezzar.

(f) That it was Daniel that made known to Cyrus the God of Israel as the True God of the World, can't be reasonably doubted, when we consider what a Favour Cyrus had for him, as appears Dan. 6. 28. It is but reasonably suppos'd, that Daniel shew'd to Cyrus these Prophecies of Isaiah so long afore concerning him, and that by Name; and that by these means he obtain'd the Decree of Cyrus for the Restoration of the Jews.

R

Providence,

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Providence, as not well contriv'd or well tim'd. 10 Wo unto him that says unto his Father, What begetteth thou? or to the Woman *that is his Father's Wife or his Mother*, What hast thou brought forth? *i. e. as we are not to find fault with God himself, so neither are we with second Causes or God's Instruments, so far forth as they are so, that being in Effect the same as to find fault with God himself.* 11 Thus saith the Lord, the Holy One of Israel, and his Maker, *Tho' I am not oblig'd, and it is Presumption in you without my leave to desire, much more to ask of me as by way of Demand, to give you an account of any of my Proceedings; yet if ye will humbly, as ye ought, and to any good End, Ask me of things to come concerning my Sons, and concerning the Work of my Hands, i. e. concerning my People Israel or Judah, command ye me, i. e. ye shall as it were command me herein, that is, I will graciously condescend to give you an Answer to what you ask of me, if it be for your Good.* 12 I have made the Earth, and created Man upon it: I, even my hands have stretched out the Heavens, and all their Host have I commanded, *i. e. whatsoever I tell you I will do, I am absolutely able to do.* 13 I have raised him up, *viz. Cyrus (mention'd v. 1.) in Righteousness, i. e. to be the Instrument of executing my Justice on the Babylonians, and fulfilling my Gracious Purposes toward the Jews: and I will direct all his Ways: he shall build my City, and he shall let go my Captives, and that not for Price nor Reward as a Ransom, that it may the more appear to be brought about only by my Divine Impulse moving Cyrus thereto, says the Lord of Hosts.* 14 Moreover thus says the Lord in relation to his Church, *which is the True Israel of God*, The Labour of Egypt, and Merchandise of * Arabia, and of the Sabeans, * even the Men of Merchandise, shall come over, *i. e. become Converts unto thee, and they shall be thine, they shall come after thee, in Chains they shall come over, i. e. they shall be so thoroughly convinced of the Truth profess'd in the Church of God, that they shall yield themselves as Captives thereto; and they shall fall down unto thee, they shall make supplication unto thee, i. e. in the most humble and earnest manner desire of the then Governors of the Church to be admitted as Members thereof, saying, Surely the only True God is in thee, and there is none else, there is no other God.* 15 Verily thou art the only True God, *tho' thou art he that hidest thy self, i. e. permittest thy People Israel or Judah to be severely punish'd in Justice for their Sins, as tho' thou hadst no regard to them, whereas in Truth and at the Bottom thou, O God, art the God of Israel in a special Manner, even the Saviour of them.* 16 So that they, *viz. their Heathen Enemies* shall be ashamed, and also confounded all of them: they shall go to confusion together that are Makers of Idols. 17 But Israel at last on his Conversion to Christianity, shall be sav'd from all his Enemies in or by the Lord with an everlasting Salvation: ye shall not be ashamed nor confounded World without.

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without End, *i. e.* to the End of the World. 18 For thus says the Lord that created, *i. e.* has decreed to create the new Heavens; God himself that form'd, *i. e.* has decreed to form the new Earth, and in the fore-said Sense has made it, he has establish'd it, *i. e.* has unalterably decreed to make such a new Heaven and Earth; he has so created it not in vain, (g) *i. e.* not to be subject to Vanity as the present System of the World is: he has so form'd it to be inhabited by the True Israel of God, *i. e.* the true Christians both Jews and Gentiles, who shall escape out of the Nations, (as v. 20.) and be sav'd with an everlasting Salvation, (as v. 17.) I will do this, for that I am the Lord, and there is none else. 19 I have not spoken in secret, in a dark place of the Earth, *i. e.* I have not deliver'd my Laws and Prophecies in dark or obscure and dubious Terms, nor out of Caves and Grotto's, as the Heathen Oracles are deliver'd: I said not unto the Seed of Jacob, Seek ye me, whereas it would be only in vain for them so to do, as it is for the Heathen to worship their false Gods: I the Lord speak Righteousness, I declare things that are right, *i. e.* all my Laws are holy, just, and good; and I reward or punish such as worship me according to the Rules of Justice, and to what I have afore-hand declar'd in my Law or reveal'd Will. 20 Assemble your selves and come: draw near together, ye that are escaped of the Nations, *i. e.* ye Jews that are escap'd out of the Nations, where ye were dispers'd; and also in respect of the Latter times of the Gospel, all ye Nations that by your Conversion then to Christianity shall escape God's Vengeance: It will then appear undeniably, that they have no knowledge that set up the wood of their graven Image, and pray unto a God that cannot save; which as it is the Case of all other Idolaters of Old or at Present, so will be also the Case of the Followers of Antichrist eminently so call'd, and here refer'd to. 21 Tell ye or challenge all Idolaters or Antichristians, and bring them near, yea, let them take counsel together, and give, if they can, such Proofs of their Divinity, as I have given of mine, particularly by foretelling things so long to come: Who hath declar'd this from ancient Time? who hath told it from * of Old? Have not I the Lord? and there is no God else beside me, a just God, and a Saviour, there is none beside me. 22 Wherefore look or be obedient unto me, and be ye saved, all the ends of the Earth: for I am God, and there is none else. 23 I have sworn by my self, the Word is gone out of my Mouth in Righteousness, and shall not return, *i. e.* shall not be recall'd, or fail of being accomplish'd, that unto me every Knee shall bow, every Tongue shall swear, *i. e.* not only that no One shall be sav'd, but what shall truly serve me; but also that the Time shall come, that all (b) the Kingdoms of the Earth shall acknowledge me to be their only God, and serve me only.

(g) See Rom. 8. 19 — 22. (b) Compare Rom. 11. 25, 26. and 14. 11.

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24 Surely shall every One of the said Kingdoms of the Earth then say, In the Lord have I Righteousness and Strength, *i. e.* by his Grace I believe in him, and am enabled to serve him, as far as human Nature is capable, and thereupon thro' his Merits am esteem'd Righteous in the sight of God: even to him, *viz.* the Lord or Christ, shall Men, *i. e.* all the then Kingdoms of the Earth, come as their God and Saviour; and all that are or have been incensed against him shall be ashamed, *i. e.* such as have been Unbelievers and repent thereof, shall then be ashamed of their former Unbelief; and such as persist in their Unbelief, shall be put to utter shame or utterly confounded and destroy'd. 25 But in the Lord shall all the Seed of Israel, *i. e.* all the Jewish Nation then converted to Christianity, together with all the Fulness of the Gentile Believers, who also shall be a Part, and the most considerable Part of the mystical Israel or Christian Church, be justify'd, and therefore shall glory in the Lord, or glorify him.

XVII.

The taking and carrying away of the Idols of the Babylonians foretold, and thereby the Jews warn'd to adhere to their God as the Only True God, even in their Captivity by the Babylonians.

Chap. XLVI. To foretel particularly, how the Folly of Idolatry shall be expos'd on Cyrus taking of Babylon, Bel or Baal bows down, Nebo stoops, *that is,* their Idols, *viz.* the Idols of the two foresaid Gods of the Babylonians were upon the Beasts, and upon the Cattle of their Enemies, *that were carrying them in triumph;* and while they were so carried, the said Idols totter'd on the Beasts backs, as if they were ready to fall down: your Carriages, *i. e.* Beasts that carried the said Idols, O Persians, were heavy loaden with them, they are a Burden to the weary Beasts, *i. e.* to the Beasts wearied with carrying them, they being nothing but Gold or Silver and Wood, or the like, and so a senseless heavy Weight. 2 They stoop, they bow down together, *i. e.* the said false Deities of the Babylonians hereby not only stoop and bow down in the foremention'd Sense, but also as thereby may also be denoted their being conquer'd by their Enemies, the Medes and Persians: for they could not deliver the Burden, *i. e.* their own Images, which were Burdens to the Beasts that carried them away, but as their said Images, so it is thence manifest that they themselves are conquer'd too, and gone into Captivity. Such will be the Case of the Idol-gods of the Babylonians, which I foretel you, my People, that ye may be thoroughly convinced of my Omniscience and Omnipotence, and so Power to save you. 3 Wherefore hearken unto me, O House of Jacob, and all the Remnant of the House of Israel, which instead of carrying me about, as the Idolaters do their helpless Idols, are born by me, from the Belly, which are carried from the Womb, *i. e.* are supported by me as a Child by his Father, who carries him in his Arms. 4 And even to your old Age I am he or the same God; and even to hoary Hairs will I carry you: I have made, and I will bear, even I will carry and will deliver you. 5 To whom will ye liken me, and make me equal, and compare me, that we may be like? 6 They lavish Gold out of the

Bag,

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Bag, and weigh Silver in the Balance, and hire a Goldsmith, and he maketh it a God: they fall down, yea, they worship. 7 They bear him upon the Shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble. 8 Remember this, and shew your selves Men *by using your Reason, whereas Idolaters are as senseless as their Idols*: bring it again to mind, O ye Transgressors. 9 Remember the former things *which I have done for you of Old*, for I am God, and there is none else, I am God, and there is none like me. 10 Declaring the End from the Beginning, and from ancient Times the things that are not yet done, saying, My Counsel shall stand, and I will do all my Pleasure. 11 Calling Cyrus, *who as a ravenous Bird pursues and takes and devours his Prey, shall pursue and conquer his Enemies*; calling him from the East, the Man that executes my Counsel *by Forces gathered together from a far Country or Countries far distant one from the other*: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. 12 Harken unto me, ye **Stubborn-hearted, that are far from Righteousness, i.e. from relying on my Promises and acting thereupon obediently to me*. 13 I will bring near my Righteousness, *i.e. give visible Instances of my Fidelity*: it shall not be far off, and my Salvation shall not tarry *beyond the Time appointed for the Accomplishment of it*: **even I will place or give Salvation in Zion, and * in Israel will I place my Glory, i.e. make it Glorious.*

Chap. XLVII. Come down and sit in the Dust, O Virgin daughter of Babylon, sit on the Ground, *as one in a mournful Posture*. There is no Throne, *i.e. thy Empire and Pomp is come to an End*, O daughter of the Chaldeans: for thou shalt no more be call'd tender and delicate. 2 *Thy Children or Inhabitants shall be made Captives, and as such shall take the Millstones and grind Meal: thou shalt uncover thy Locks, make bare the Leg, uncover the Thigh, pass over the Rivers, i.e. thy People shall be stript naked, and forced to go barefoot over Rivers.* 3 Thy Nakedness shall be uncover'd, yea, thy Shame shall be seen: I will take vengeance, and I will not meet thee as a Man, *i.e. I will shew no Humanity or Pity on thee by way of (i) just Retaliation*. 4 As for us Jews, *tho' we shall be made Captives by thee for our Sins, yet we shall again be redeem'd*; for our Redeemer, the Lord of Hosts is his Name, the Holy One of Israel. 5 *But as for thee, Sit thou silent, and get thee into darkness, i.e. thou shalt become desolate of all Gayety and even of Inhabitants, and so there shall be nothing but Silence and Solitude, where once thou stoodst*, O daughter of the Chaldeans: for thou shalt no more be call'd the Lady, *i.e. Empress or Imperial City of Kingdoms, or so much as inhabited again*: *such shall be the signal Difference between thy Ca-*

XVIII.
The Destruction
of Babylon fur-
ther foretold.

(i) Compare Psal. 137. 8, 9.

ptivity and That of my People Israel. 6 I was wroth with my People for their Sins, and therefore I have polluted mine Inheritance, *i. e.* suffered Judea and Jerusalem and even my Temple to be profan'd and destroy'd by Idolatrous Heathen, and given them, *viz.* my People into thy Hand: thou didst shew them no Mercy, upon the Ancient hast thou very heavily laid thy Yoke. 7 And thou saidst, I shall be a Lady, *i. e.* Empress of the World for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it, *i. e.* didst not consider the Uncertainty of all Worldly Greatness, and use thy Successes with Moderation. 8 Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayst in thine heart, I am, and none else besides me, I shall not sit as a Widow, neither shall I know the loss of Children. 9 * Nevertheless these (k) two things shall come to thee in a moment in one Day; the loss of Children and Widowhood; they shall come upon thee in their Perfection, *viz.* the Babylonians themselves strangling their Wives and Children &c. to make their Provisions last the longer, while they were besieged by the Forces of Darius the first Persian Emperor of that Name: and this shall come on them for the Multitude of thy Sorceries, and for the great abundance of thine Inchantments. 10 For thou hast trusted in thy Wickedness, *i. e.* that thy Idols gods would still support thee: thou hast said, None * shall see me, *i. e.* shall dare look me in the face with an Army or make War against me: thy Wisdom in human Policy, and thy Knowledge, *i. e.* pretended Foreknowledge of future Events by thy skill in Astrology or Divination &c. it has perverted thee; and thou hast said in thine heart, I am, and none else besides me. 11 Therefore shall Evil come upon thee, thou shalt not be able to know aforehand by all thy pretended skill in Astrology &c. from whence it rises, *i. e.* by what Accidents it shall be brought about or Way made for it; and Mischief shall fall upon thee, thou shalt not be able to put it off: and Desolation shall come upon thee suddenly, which thou shalt not know. 12 Stand now with thine Inchantments, and with the multitude of thy Sorceries, wherein thou hast labour'd from thy Youth; if so be thou shalt be able to profit thereby, if so be thou mayst prevail thereby against the Enemy, that shall come against thee. 13 Thou art wearied in the multitude of thy Counsels, *i. e.* the several Projects thou shalt try to divert thy Calamities, shall be all lost Labour: let now the Astrologers, the Star-gazers, the monthly Prognosticators, stand up, and save thee from these things that shall come upon thee. 14 Behold, they shall be as Stubble which is not able to resist the Fire, and the Fire shall burn them: they shall not deliver themselves from the power of the Flame: there shall not be left a Coal to warm at, nor

(k) Read Prideaux's Connexion &c. Part 1. B. 3. under the fifth year of Darius the first Persian Emperor of that Name.

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Fire to sit before it; but all shall be consum'd to very Ashes, *i. e.* they shall all be utterly consum'd or destroy'd. 15 Thus shall thy *Merchants deal with thee, with whom thou hast labour'd, even from thy Youth, *i. e.* the Astrologers and Diviners with whom thou hast so much dealt from thy Original, or else those Factors who have contributed by their Counsels or Traffick, to support the Grandeur of the Babylonish Empire; they shall wander every one to his Quarter, none shall save thee.

Chap. XLVIII. Hear ye this, O House of Jacob, which value yourselves because ye are call'd by the Name of Israel, and are come forth out of the Waters, *i. e.* are descended of the Posterity of Judah; which swear by the Name of the Lord, and make mention of the God of Israel, but not in Truth, nor in Righteousness. 2 For they call or boast themselves to be of the Holy City, viz. Jerusalem, and as his People stay themselves or rely on the God of Israel for help, and boast that the Lord of Hosts is his Name, *i. e.* he is able to help and save them from all Enemies, being Omnipotent as his said Name imports: but after all they are not careful, or after Hezekiah's Reign will not be careful to continue, to serve God as the True Israel or Worshipers of God. 3 However to forewarn them again, and so prevent such their Ill-doings, I remind them that I have declar'd the Former things from the Beginning, particularly what should befall Rezin King of Syria, and his Confederate the King of Israel, as also more lately what should befall Sennacherib: * As they went forth out of my Mouth, *i. e.* I decreed the said Particulars aforehand, and I shew'd or foretold them to the Jews, so I did them suddenly or punctually when the Time was come; and they came to pass. 4 Because I knew that thou art obstinate, and thy Neck is an Iron Sinew, and thy Brow Brass, *i. e.* thou art stiff-necked and impudent: 5 therefore I have even from the Beginning declar'd it to thee, *i. e.* the several most remarkable Events that should befall thee: before it came to pass I shew'd it thee; lest thou shouldst say, Mine Idol hath done them, and my graven Image, and my molten Image hath commanded them or brought these things to pass. 6 Thou hast heard the foremention'd things foretold thee; and now see all this so foretold, is come to pass; and will not ye declare or confess it, *i. e.* can ye deny it? Moreover I have shew'd or foretold thee New things from this time or now lately, and which are still to come to pass, even hidden things, and such as thou didst not know any thing of them, till I reveal'd it to thee, viz. concerning thy Captivity by the Babylonians, and Restoration by Cyrus, and the Destruction of Babylon, &c. 7 They are created or decreed Now, and not from the Beginning, * nor before this Day hast thou heard them till I reveal'd them now to thee, lest thou shouldst say, Behold, I knew them. 8 Yea, thou heardst them not, yea, thou knewest them not;

XIX.

The Jews are again forewarn'd of falling into obstinate Disobedience to God, for that he would certainly deliver them into Captivity: Together with a Promise again repeated of their Deliverance from the Babylonish Captivity, in God's time, or when they had been duly punish'd according to God's Gracious Purpose toward them.

* nor

* nor was thy Ear open'd of Old, *i. e. they were not reveal'd to thee of Old: but I have chosen to defer the Revealing of them till now, that their being so newly reveal'd, they may work the stronger upon thee, in keeping thee from falling again into Idolatry: for I knew that thou wouldst be apt to deal very treacherously with me, i. e. to fall into Idolatry, and wast call'd a Transgressor from the Womb, i. e. wast prone to Idolatry from thy very Infancy, from the very time thou livedst in Egypt.* 9 For my Name's or own Mercy's sake I will defer my Anger, so as not to let an End be put to your State and Kingdom on your next falling into Idolatry under Manasses; and for my Praise will I refrain for thee, my Anger so far, that I cut thee not off or quite destroy thee, even when I punish thy Idolatry by letting the Babylonians take thee Captive, and destroy Jerusalem and the Temple, and put an End to thy State and Kingdom. 10 Behold, I have refin'd thee, but not with such a strong Fire as is requisite to make thee as good Silver, for then thou wouldst have been quite consum'd: I have * prov'd thee in the furnace of Affliction. 11 For mine own Sake, even for mine own Sake will I do it; for how should my Name be polluted, *i. e. I should be esteem'd as no God or a Weak One, if I should suffer you wholly to be cut off, and so not make good the Promises I have made to your Nation, which are yet to be fulfill'd: and therefore I will not give such Occasion for the Heathen to give my Glory to another, i. e. to think their Gods greater than I am.* 12 Harken unto me, O Jacob, and Israel, my Call'd, *i. e. whom I have chosen from among the Rest of the World to be my peculiar People, and to that end at first call'd Abraham out of his own Country: I am He, I am the First, I also am the Last.* 13 Mine hand also hath laid the Foundation of the Earth, and my right hand hath spann'd the Heavens: when I call unto them they stand up together, as Servants ready to execute my Commands. 14 All ye, Idols and your Worshipers, assemble your selves and hear: which among them hath declared these things here foretold by me concerning Cyrus and the Babylonians: the Lord hath lov'd him, *viz. Cyrus, so as to choose him to be his Instrument against the Babylonians: he, viz. Cyrus accordingly will do his, viz. God's pleasure on Babylon, and his Arm shall be on, i. e. he shall conquer the Chaldeans.* 15 I, even I have spoken, yea, I have call'd him: I have brought him, and he shall make his Way prosperous. 16 Come ye near unto me, hear ye this, I have not spoken in secret from the Beginning: * before the time that it was or any thing has been done, * then was I, *i. e. I have not deliver'd my Predictions in ambiguous Terms as the Heathen Oracles do, because I am from all Eternity, and being also present to all Successions of Time, clearly foresee all those distant Events which shall ever be, as being produced by my Providence.* And now the Lord God, *viz. the Father,*

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Father, and his Spirit has sent me, (1) viz. Christ, to reveal these things unto you by the Prophet Isaiah. 17 Thus saith the Lord thy Redeemer, the Holy One of Israel, I am the Lord thy God which teacheth thee *Laws to follow or observe for thy Profit*, which leadeth thee by the Way that thou shouldst go. 18 O that thou hadst hearkned to my Commandments! then had thy Peace or Prosperity been Continual as is the Stream of a River, and thy Righteousness should have enabled thee to have overthrown all thy Enemies, as the Waves of the Sea overthrow all that stands in their way. 19 Thy Seed also had been as the Sand, and the Offspring of thy Bowels like the Gravel thereof, i. e. they should not have been lessen'd by Invasions, Captivities and other Judgments: * however his Name shall not ever be cut off, nor destroy'd from before me. 20 Accordingly go ye forth, i. e. ye shall go forth of Babylon after your Captivity there for the Time appointed by me, flee ye, i. e. such as are well dispos'd, shall gladly and speedily get from the Land of the Chaldeans, on Cyrus giving them leave so to do; with a Voice of Singing, declare ye, tell this, utter it even to the end of the Earth: say ye, The Lord hath redeem'd his servant Jacob from the Babylonish Captivity. 21 And as when your Forefathers came out of Egypt, they thirsted not when he led them through the Deserts, so as thereby to perish for want of Water to drink, but He, viz. your God caused the Waters to flow out of the Rock for them: * even he clave the Rock, and the Waters gushed out: So will God take the like Care to bring you safe back into your own Country on your Releasment from the Babylonish Captivity, by furnishing you with all things requisite for your Journey. 22 But always remember this as a certain Rule of God's Providence, that there is no lasting Peace or Prosperity at any time, says the Lord, unto the Wicked: And therefore if after your Return from the Babylonish Captivity you provoke God again by your Sins, you must expect God will bring the like Judgments on you again. Accordingly for their Unbelief and obstinately Rejecting of Christ, God deliver'd the Jews into the hands of the Romans, (as he afore did into the hands of the Babylonians) who put an End like-

A N N O T A T.

(1) It is to be observ'd, that whenever I mention Christ in relation to things that were done before his Coming into the World, I thereby mean the Second Person of the Ever Blessed Trinity, who by taking on him our Nature &c. became in the Fulness of Time the Messias or Christ of God emphatically so call'd, and our Saviour and Redeemer. And herein I follow St Paul's way of Speaking, 1 Cor. 10. 9. and that for the same Reason, viz. Shortness of Expression and Clearness, it being better known to Vulgar Christians at least, what is meant by Christ than by the Logos or Word. A great deal more might be said in reference hereto, but that this Work may not swell to a greater Bigness than is necessary, I shall only refer the Reader to two parallel Places hereto, viz. Zechar. 2. 9, 11. and Revel. 1. 1, &c.

wise to their State and Government, whereon they have been dispers'd ever since over the World. And that the Admonition given in this Verse do's in a special manner belong to their future Behaviour toward Christ, when he should come into the World, is confirm'd by the Prophet's proceeding immediately in the beginning of the Chapter next following to foretell the Jews Unbelief of Christ or his Gospel.

XX.
The Unbelief of
the Jews or Re-
jecting of Christ is
foretold: & God's
Exalting Christ to
Divine Adoration
by Kings and O-
thers &c.

Chap. XLIX. Listen, O Isles, unto me, and hearken ye People from far, the Lord hath call'd or appointed me, viz. Christ from the Womb to be the Saviour of the World, from the Bowels of my Mother hath he made mention of my Name, i. e. from my first Conception he appointed that my Name should be Jesus, and foretold that I should be the Son of the Highest, and reign over Jacob for ever, &c. 2 And he hath made my Mouth like a sharp Sword, i. e. I shall not only make known by my Gospel his Judgments, particularly the future State of the Damned and Torments of Hell, more clearly than afore; but also shall have Power by my Command or a Word's speaking to destroy my obstinate Enemies as with a sharp Sword: In the shadow of his Hand has he hid me, i. e. I shall be under the more immediate Protection of God; and made me, viz. my Words as effectual to the End design'd by them, as a polish'd Shaft is to answer the End it was made for; in his Quiver has he hid me, i. e. as an Archer puts his best Shaft or Arrow in some special place of his Quiver, that he may the better know where to have it, when he wants it on any special Occasion: so God has design'd me the Christ for the most special and extraordinary Work, viz. the Promulgation of the Gospel and Redemption of Mankind, and reserves my Appearing on Earth till the Time fit for the same is come. 3 And or even he has said unto me, Thou art my Servant in the most eminent Manner, O Head and Representative of the True Israel or Church, in whom I will be most signally glorify'd. 4 Then I said in objection to God's being likely to be glorify'd by me, I have labour'd in vain, I have spent my Strength for nought, and in vain, i. e. I who am to be the Messiah or Christ foresee that my Labour will be for the greatest part in vain at first among the Jews, and that they will a long time reject me. Yet surely my Judgment is with the Lord, and my Work with my God, i. e. God will fully reward my faithful Obedience to his Will, even unto the Death of the Cross. 5 And or even Now, says the Lord that formed me from the Womb to be his Servant, to bring Jacob again to him, Tho' Israel be not gather'd or converted to the Gospel by the Preaching of me Christ and my Apostles, yet shall I be Glorious in the eyes of the Lord, and my God shall be my Strength. 6 * Even he said, It is a light thing that thou shouldst be my Servant, to raise up the Tribes of Jacob, and to restore the Preserv'd of Israel, i. e. to be the Author of Salvation only to the Jewish Nation: I will also give thee for a Light to the Gentiles, that thou mayst be my Salva-

PARAPHRASE.

Salvation unto the end of the Earth, *i. e. to all Nations.* 7 Thus says the Lord the Redeemer of Israel, and his Holy One, to or concerning Him, *viz. Christ*, whom Man despiseth, to him whom the Nation abhorreth, to a Servant of Rulers, *i. e. who shall be despis'd at first by the Jewish Nation, and so abhorr'd of them as to be put to Death by their Means, and herein shall obey the Roman and Jewish Authority as a Subject: In time Kings shall see or be convinced of the Truth of the Gospel, and arise at the Name of Christ in token of Adoration, * even Princes shall worship him, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee, i. e. God shall faithfully reward the Obedience and Ministry of Christ, in fulfilling All that he chose and design'd him to fulfil.* 8 Thus says the Lord, In an acceptable Time have I heard thee, and in a Day of Salvation have I helped thee: and I will preserve thee, and give thee for a Covenant of the People, *i. e. when the Time pitch'd on by God as a season of remarkable Mercy is come, viz. for the Publishing of the Gospel, then will God send Christ into the World to be the Mediator of the New or Gospel Covenant, in order to establish the Earth, i. e. settle it by good Laws, to cause Thee, viz. Christ to inherit the desolate Heritages, i. e. to convert the Gentiles;* 9 that thou mayst say to the Prisoners, Go forth; to them that are in Darkness, Shew your selves: they shall feed in the Ways, and their Pastures shall be in all high Places. 10 They shall not hunger nor thirst, neither shall the Heat nor Sun smite them: for he that hath Mercy on them shall lead them, even by the Springs of Water shall he guide them, *i. e. the Gentiles on their Conversion shall enjoy in a plentiful manner all the spiritual Gifts and Graces of God, and all his Ordinances, together with Freedom from Persecution.* 11 And I will make all my Mountains a Way, and my High-ways shall be exalted. 12 Behold, these, *viz. the Convert Gentiles* shall come from far: and lo, these from the North and from the West, and these from the land (*m*) of Sinim, *i. e. I will make way for the Propagating of the Gospel thro' the World, notwithstanding all Opposition that shall be made thereto.*

13 Sing, O Heavens, and be joyful, O Earth, and break forth into singing, O Mountains: for the Lord hath comforted his People, and will have mercy upon his Afflicted. 14 But Zion, *i. e. more especially the Christian Church under her grievous Persecutions* said, *i. e. will say out of some degree of Despair of Deliverance, viz. at least in the Time then present: The Lord hath forsaken me, and my Lord hath forgotten me.* 15 Can a Woman forget her sucking Child, that she should not have

XXI.
The Glorious and Triumphant State of the Church, and particularly of the Jews; on their Conversion to Christianity, is foretold.

ANNOTAT.

(*m*) Hereby may be denoted, either the Wilderness of *Sin*, (Exod. 16. 1.) or the City *Pelusium* in *Egypt* call'd *Sin*, Ezek. 30. 15. Both of them lay South of *Judah*, and so the Word is here put to denote the *South*.

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compassion on the Son of her Womb? yea, they may forget, yet will I not forget thee. 16 Behold, I have, *i. e. will always duly remember thee, as if I had graven the draught of thee upon the palms of my Hands; and so thy Walls are or were continually before me, i. e. before my Eyes to put me in mind of Rebuilding thee, or delivering thee from thy Persecutions.* 17 Thy Children shall make haste; thy Destroyers, and they that made thee waste shall go forth of thee, *i. e. when the Time comes for the Commencing of the Triumphant State of the Church, there shall be caus'd on a sudden very great Alterations, viz. the persecuted Christians, both Jews and Gentiles, shall quickly be restor'd to what belongs to them, their Enemies being destroy'd or fleeing from among them.* 18 Lift up thine Eyes round about, and behold: all these gather themselves together and come to thee, *i. e. both Jewish and Gentile Converts shall then come to Jerusalem as the Capital of Christ's Kingdom: as I live, saith the Lord, thou shalt surely clothe thee with them all, as with an Ornament, and bind them on thee as a Bride doth, i. e. how unlikely this Conversion of all the Jews and the Generality of the Gentiles may now seem, yet it shall come to pass; and as the Church is represented as Christ's Bride, so this Conversion, both of Jews and Gentiles, may be fitly represented by the said (n) Bride's being Adorn'd in the finest manner, with all sorts of fine Cloathing or precious Jewels, in order to her Marriage with Christ her Bridegroom, or Entering on that Triumphant State on Earth, with which the Church shall be blessed for a Thousand Years.* 19 For thy waste and thy desolate Places, and the land of thy Destruction shall even now be too narrow by reason of the Inhabitants, *i. e. Judea shall be crowded by its own People, and also by the Multitude of the Gentile Christians that shall be then continually flocking thither to Jerusalem the Capital of Christ's Kingdom on Earth; and they that swallowed thee up shall be far away.* 20 The Children which thou shalt have, after thou hast lost the other, shall say *yet, *i. e. the Time shall yet come when they shall say in thine Ears, The Place is too straight for me: give place to me that I may dwell, i. e. tho' many Jews shall perish by Captivities and other Evils they shall bring on them by their Sins, yet after their Return into their own Country on their General Conversion to Christianity, they shall so prosper and multiply there, that Judea will be too little to hold them all.* 21 Then shalt thou say in thine Heart, Who hath begotten me these, seeing I have lost my Children, and am desolate, a Captive, and removing to and fro? and who hath brought up these? Behold, I was left alone, these, where had they been? *i. e. the Jewish Part of the Christian Church shall be surpriz'd at the Wonderfulness of their Restoration to their own Country in such vast Numbers as shall even return thither at first, and also at the Greatness of their Increase or Multi-*

(n) See Revel. 19. 7, 8.

PARAPHRASE.

plying after their said Restoration. And well they may be so surpriz'd, it being wholly owing to the wonderful Goodness of God to them, viz. 22 Thus says the Lord God, Behold, I will lift up my Hand, or as it were beckon to the Gentiles, and set up my Standard to assemble as it were the several People of them: and they shall bring thy Sons in their Arms, and thy Daughters shall be carried upon their Shoulders, i. e. they shall contribute all the help they can to thy safe and easy Return to thy Country. 23 * Even Kings shall be thy Nursling-fathers, and their Queens thy Nursling-mothers: they shall bow down to thee with their Face toward the Earth, and lick up the Dust of thy Feet, i. e. Kings and Queens of the Gentiles shall become Converts to Christianity, and so shall not only shew great Affection to the Jewish Converts, but also shall shew great Honour and Deference to the Church, submitting themselves to its Laws, and owning themselves its Disciples: and hereby thou shalt know that I am the Lord: for they shall not be ashamed that wait for me. 24 Shall, i. e. it may be objected that this seems as impossible, as if the Prey should be taken from the Mighty, or the lawful Captive delivered. 25 But thus saith the Lord, Even the Captives of the Mighty shall be taken away, and the Prey of the Terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy Children. 26 And I will feed them that oppress thee, with their own Flesh, and they shall be drunken with their own Blood, as with sweet Wine, (o) i. e. I will set the Enemies of my Church one against the other, and make them kill and destroy each other: and so all Flesh shall know that I the Lord, am thy Saviour and thy Redeemer, the Mighty One of Jacob.

Chap. L. Thus saith the Lord, Where is the Bill of your Mother's Divorcement whom I have put away? or which of my Creditors is it to whom I have sold you? Behold, I have no Occasion to sell you as my Children to satisfy any Creditor I am indebted to: but for your Iniquities have you sold your selves, i. e. it is owing to your own Sins that you have been and will again be made Captives to others; and for your Transgressions is your Mother put away from me, not meerly out of my Dislike to her, who am therefore ready to receive her when you turn from your Sins. 2 Wherefore when I came, was there no Man? when I called, was there none to answer? i. e. when I, viz. Christ shall come and preach among you the Gospel, will ye not hearken to me? Tho' I shall appear among you as a Man, yet as God, Is my hand shortned at all, that it cannot redeem? or have I no Power to deliver? behold, at my Rebuke I dry up the Sea: I make the Rivers a Wilderness: their Fish stinketh, because there is no Water, and dieth for Thirst, i. e. I that shall come as Christ, am the same Divine Person that more immediately dry'd up

(o) Compare Revel. 14. 20. and 16. 6.

XXII.

God's Rejelling
of the Jews for
their Rejelling of
Christ is foretold;
and Christ's Exal-
tation after and
for his Sufferings.

the

the Red Sea &c. and brought you into Canaan. 3 I Cloath the Heavens with Blacknels, and I make *thick and black Clouds like Sack-cloth to be their Covering.* 4 The Lord God hath given, *i. e. shall give me as Man* the Tongue of the Learned, that I should know how to speak a Word in season to him that is weary *with his Sins.* He wakens *me* Morning by morning: he wakens mine Ear to hear as the Learned or *Masters* wakens their Scholars, *i. e. it will be the daily Care and Business of me* Christ to do my Father's Will in all respects while on Earth, as a dutiful and diligent Scholar follows the Instructions of his Master. 5 The Lord God has open'd mine Ear, *i. e. given me Instructions,* and I was not rebellious to them, neither turn'd away back or disobey'd them. 6 But in Obedience thereto I gave my back to the Smiters, and my Cheeks to them that plucked off the Hair: I hid not my Face from Shame and Spitting, *i. e. I will undergo all the Indignities and Sufferings the Jews shall lay on me.* 7 For the Lord God will help me, therefore shall I not be confounded: therefore have I set my Face like a Flint, *i. e. so as not to be put out of Countenance by any thing the Jews shall do to me or get done by others;* and I know that I shall not have reason to be asham'd of submitting to God's Will even to the Death of the Cross. 8 For He is near that justifieth me, who will contend with me? let us stand together: who is mine Adversary? let him come near to me. 9 Behold, the Lord God will help me, who is he that shall condemn me? lo, they all shall wax old as a Garment: the Moth shall eat them up, *i. e. whatever false Accusations the Jews may bring against me, and however they may get me condemn'd and crucified, yet God will signally justify my Innocence, by raising me up again quickly from the Dead &c. and by as remarkably punishing the Jews, and destroying them by the Romans.*

XXIII.

Further Predictions of God's punishing the Jews for their Sins; and of his Mercy in restoring them to their Country, &c. both after the Babylonish Captivity, and also after their long Dispersion by the Romans, viz. on their Conversion to Christianity.

10 Who is among you that feareth the Lord, that obeyeth the Voice of his Servant, *viz. Christ,* that walketh in Darknels, and hath no Light? *i. e. tho' his Circumstances look never so dismal, and he has no glimmering or hope of Comfort;* yet let him trust in the Name of the Lord, and stay upon his God, *who in due time will give him Safety and Comfort.* 11 Behold, all ye that kindle a Fire, that compass your selves about with Sparks: walk in the light of your Fire, and in the Sparks that ye have kindled. This shall ye have of mine hand, ye shall ly down in Sorrow, *i. e. all ye that seek for Comfort by your own Human or Worldly Means, and think thereby to secure your selves, however Wicked the Means be you make use of; you may make the best you can of these Means and the Comforts arising from them: but be assur'd from God, that he will cause you to be sadly disappointed in your Expectations, and to sink under your Calamities, as a Beast sinks under his Burden.* Chap. LI. On the other hand hearken unto me, ye that follow after Righteousness, ye that seek the Lord: look unto the Rock whence ye are hewn, and

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to the hole of the Pit whence ye are digg'd: 2 *that is*, look unto Abraham your father, and unto Sarah that bare you; for I call'd him alone, *i. e.* when as yet he was unmarried to Sarah, or at least had no Child by her or any other; and blessed him, and increas'd him: and in like manner I am able to multiply again your Posterity on your Repentance and following the steps of Abraham's Obedience to me, tho' you should be reduced to a very small Number by your Sins, or Captivities. 3 For so the Lord will do: He shall comfort Zion: he will comfort all her waste Places, and he will make her Wilderness like Eden, and her Desert like the Garden of the Lord, *i. e.* after the Desolation of Jerusalem and Judea during the Babylonish Captivity, and especially during the Jewish Dispersion by the Romans, God will again bring back the Jews to their Country, and increase them so that they shall Repople it all, and Cultivate it all as formerly. Joy and Gladness shall be found therein, Thanksgiving, and the Voice of Melody. 4 Hearken unto me, my People, and give ear unto me, O my Nation: for a Law, *viz.* the Gospel shall proceed from me, and I will make my Judgment or Gospel to* break forth for a Light to the People. 5 My Righteousness is near: my Salvation is gone forth, and mine Arms shall judge the People, *i. e.* my Divine Power shall accompany the Preaching of the Gospel: the Isles shall wait upon me, and on mine Arm shall they trust. 6 Lift up your eyes to the Heavens, and look upon the Earth beneath: for the Heavens shall vanish away like Smoke, and the Earth shall wax old like a Garment, and they that dwell therein shall dy in like manner: but my Salvation shall be for ever, and my Righteousness shall not be abolish'd, *i. e.* when the present Heaven and Earth shall be dissolv'd, then is the Time for fulfilling that Righteousness and Salvation, which I promise to my Servants. 7 Hearken unto me, ye that know Righteousness, the People in whose Heart is my Law, fear ye not the Reproach of Men, neither be ye afraid of their Revilings. 8 For the Moth shall eat them up like a Garment, and the Worm shall eat them like Wooll: but my Righteousness shall be for ever, and my Salvation from Generation to generation. 9 To this end awake, awake, put on Strength, O arm of the Lord; awake, as in the ancient Days, in the Generations of Old, *i. e.* God shall exert his Divine Power as of Old. Art thou not it that hath cut Rahab, *i. e.* Egypt, and wounded the Dragon? 10 Art thou not it which hath dried the Sea, the Waters of the great Deep, that hath made the depths of the Sea a Way for the Ransom'd, *i. e.* Israelites to pass over? 11 Therefore in like manner by God's Power, after the Roman Dispersion of the Jews as well as after their Babylonish Captivity, the Redeem'd of the Lord shall return, and come with Singing unto Zion, and everlasting Joy shall be upon their Head: they shall obtain Gladness and Joy, and Sorrow and Mourning shall flee away. 12 I, even I am he that

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that comforteth you: who art thou, that thou shouldst be afraid of a Man that shall dy, and of the son of Man which shall be made as Grass? 13 And forgettest the Lord thy Maker, that hath stretched forth the Heavens, and laid the Foundations of the Earth? and hast fear'd continually every Day, because of the fury of the Oppressor, as if he were ready to destroy? and where is the fury of the Oppressor, *i. e. it shall cease so as no Footsteps of it shall remain.* 14 The Captive Exile * shall quickly be deliver'd, and he shall not dy in the Pit, *i. e. Dungeon*, neither shall his Bread fail. 15 * For I am the Lord thy God, that divided the Sea, whose Waves roar'd: the Lord of Hosts is his Name. 16 And I have put my Words in thy Mouth, and have cover'd thee in the shadow of mine hand, *i. e. Christ is appointed by God to reveal in the most Clear and eminent Manner his Promises to the Godly, and Threatnings to the Wicked, and Christ and his Church shall all along be protected by God: that I may plant the Heavens, and lay the Foundations of the Earth, and say unto Zion, Thou art my People, i. e. among which Promises of God to the Godly this is a most remarkable One, viz. that there shall be a new Heaven and a new Earth, wherein Christ will reward his Saints here on Earth in a most eminent Manner, and wherein the Jews being Converted shall be restor'd to their Country, and share in the Happiness of that new State of things in this World.* 17 Then shalt thou as it were awake, awake, and stand up or arise out of thy forlorn Condition, O Jerusalem, which hast drunk at the hand of the Lord the Cup of his Fury; thou hast drunken the dregs of the Cup of Trembling, and wrung them out. 18 There is none to guide her among all the Sons whom she hath brought forth: neither is there any that taketh her by the Hand, of all the Sons that she hath brought up, *i. e. the Deliverance of the Jews shall be brought about by no human Means of their own, but by God himself, (as v. 22.)* 19 These two things are * coming upon thee, (who shall be sorry for thee? *i. e. thou deservest no Pity, by reason of the Sins which will bring upon thee the said things or Judgments, viz.*) Desolation, and Destruction, * even the Famine, and the Sword: by whom shall I comfort thee? *i. e. thou shalt then deserve no Comfort.* 20 Thy Sons have fainted, they ly weltering in their own Blood at the head of all the Streets struggling for Life, as a wild Bull taken in a Net or Toil: they are full of, *i. e. shall be fully punish'd by the Fury of the Lord, the Rebuke of thy God.* 21 Therefore hear now this, thou Afflicted, and drunken, but not with Wine, *but with drinking the Cup of God's Fury &c.* 22 Thus saith thy Lord the Lord, and thy God that pleadeth the Cause of his People on their Repentance, Behold, I have taken out of thine Hand the Cup of Trembling, even the dregs of the Cup of my Fury, thou shalt no more drink it again, *i. e. tho' there shall be no meer human Means for thee to make use of to deliver and restore thee, yet on thy Repentance,*

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I, by my own and more immediate Power and Providence, will bring about thy Restoration, both from the Babylonish Captivity and Roman Dispersion. And after this last Restoration, thy Children or the Jews shall never be carried or driven out of their Country again. 23 But I will put it, viz. the Cup of my Fury into the hand of them that afflicted thee, and make them drink it, i. e. I will punish thy Enemies: which have said to the Grief of thy Soul, Bow or ly down on the Ground, that we may go over thee: and accordingly thou hast laid thy Body as the Ground, and as the Street to them that went over. Chap. LII. Wherefore after thou shalt have been in a long state of Silence and Obscurity, like one dead and buried, Thou shalt (as is afore said) awake, awake, and put on thy Strength, i. e. resume thy former Power and Dignity, O Zion, yea, thou shalt put on thy beautiful Garments, i. e. become Glorious, O Jerusalem the holy City: for henceforth there shall no more come into thee the Uncircumcised, and the Unclean, i. e. no Heathen Enemy to hurt thee. 2 Shake thy self from the Dust, wherein thou hast sat as one in a mournful State: arise, and sit down on a Throne or Seat of Authority, O Jerusalem: loose thy self from the bands of thy Neck, O hitherto Captive Daughter of Zion. 3 For thus saith the Lord, Ye have sold your selves for nought, i. e. for the enjoying of your Sins, which is of no real and solid Account or lasting Satisfaction: and in like manner ye shall be redeemed without Money, both from the Babylonish Captivity and Roman Dispersion. And such your Redemption shall be a Type or Representation of the Freedom of that Spiritual Redemption, which Christ shall vouchsafe or offer to all Mankind. 4 For thus saith the Lord God, My People went down aforetime into Egypt to sojourn there, and the Egyptians oppressed them without Cause; and after that the Assyrian and Babylonian oppressed or shall oppress them likewise without my People's giving them Cause so to oppress them, which I gave way to for to punish my People for their Sins against my self. 5 Now therefore, what have I to do here, i. e. with the Assyrians or Babylonians, says the Lord, that my People is taken away for nought? i. e. tho' I deliver'd my People into their Hands, for to punish them for their Sins, yet I never made over to them the Right I have in my People; and therefore will deliver them in due time, and that because they that rule over them, make them to howl by reason of their Oppressions, says the Lord, and so my Name continually every day is blasphemed, viz. as by the Heathen, who hence will take Occasion to reproach me, as if I were forgetful of my People, or else unable to help them; so also by many of my own (p) People, who will either be tempted

A N N O T A T.

(p) That the Blasphemy here spoken of is to be understood of the Jews (at least as well as the Heathen) is evident from Rom. 2. 24. where St Paul applies them to the Jews.

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thereby

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thereby to think I am not mindful of, or able to perform the Promises I have made to their Nation; and likewise by others of my People, who will live so Wickedly or be guilty of such heinous Sins even in their Captivity, that the very Heathens would not be guilty of, and who thereupon shall be induced to think that I am not a God of Holiness, since those who have been acknowledged by me to be my People, allow themselves in such wicked and heinous Practices. 6 Therefore my People shall know my Name, i. e. be convinced by what I shall do for them, that I am not forgetful of my Promises, nor unable to perform them; therefore they shall know in that day, that I am he that doth speak or foretel this, behold, it is I the God of Israel, who in their proper Seasons will make good all my Promises to the Seed of Abraham: 7 accordingly it may be said of my sending Christ into the World to make known the Gospel, How beautiful upon the Mountains are the Feet of him that bringeth good Tidings, that publisheth Peace, that bringeth good Tidings of Good, that publisheth Salvation, that saith unto Zion, Thy God reigneth! i. e. as the Coming of Christ into the World shall be an evident Proof of the Veracity as well as Over-ruling Power of the God of Israel, so the same Christ, who is the God as well as Redeemer of Israel and all the World, shall reign for ever. 8 Thy Watchmen shall lift up the Voice, with the Voice together shall they sing: for they shall see Eye to eye, when the Lord shall bring again Zion, i. e. those holy Persons that have waited for the Consolation of Israel or Appearance of the Messias, shall most highly rejoice when they shall see him Face to face, after his being born into this World in order to bring again the Jews to true Piety, by Converting them to the Belief of his Gospel. And his Apostles shall boldly lift up their Voice or preach the Gospel to all the World: 9 this shall be great Reason for you to break forth into Joy, and sing together, ye that shall then inhabit the formerly waste places of Jerusalem: for the Coming of Christ will be the greatest Evidence that the Lord hath comforted, i. e. graciously purpos'd to comfort his People, he hath redeem'd Jerusalem. 10 The Lord hath made bare his holy Arm, i. e. will give the most evident Proof of his Truth and Power &c. in the Eyes of all the Nations, and all the Ends of the Earth shall see the Salvation of our God. 11 Of which Salvation whosoever will actually partake, he must do in like manner as the Jews were directed to do in order to their Return from the Babylonish Captivity, viz. as Isaiah adapts here his Speech more particularly to their Circumstances, when he says, Depart ye, depart ye, go out from thence, viz. Babylon; touch no Unclean thing, i. e. take care to cleanse your selves from all Defilement you may have contracted by living among the Heathen: especially go ye out of the midst of her; be ye clean, that bear the Vessels of the Lord, i. e. let the Priests take a special Care to keep themselves free from all Pollution or Sin.

12 For

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12 For ye shall not be forced to go out of Babylon or the Countries thereunto belonging * in haste, nor go by flight, as your Forefathers were forced out of Egypt, so that ye may prepare your selves for your Return into the Holy Land by duly Purifying your selves according to your present Circumstances: and ye ought thus to purify your selves, for the Lord will go before you: and the God of Israel will be your Rereward, i. e. He shall be both your Guide and Defence, as if he visibly went sometimes Afore, and sometimes Behind you, as he did in the Cloudy Pillar, when your Forefathers came out of Egypt. By all which is denoted in respect to Christ's Coming into the World and Preaching the Gospel to the Jews, that if they would reap the Benefit of his Coming, and so particularly be sav'd from that Destruction which should befall the unbelieving Jews, they must repent of their past Sins, and sincerely embrace the Gospel; and that especially the Priests, which Warning is given to them as being Those whom God foresaw would chiefly oppose Christ. And the like is to be understood as to the Salvation or Restoration of the Jewish Nation to their Country from their present Dispersion, viz. that it was to be obtain'd only by their Conversion to Christianity, or Submission to or Acknowledgment of the Blessed Jesus to be the True Messiah or Christ, notwithstanding all the Contempt and basest Indignities their Forefathers had shewn to and put upon him: which the Prophet proceeds next to speak of or foretel.

13 Behold, my Servant emphatically so call'd, i. e. Christ shall deal prudently, viz. obediently to my Will in suffering all the Jews shall bring on him; for therefore after his Sufferings and for a Reward of them, He shall be exalted and extolled, and be very High, i. e. He shall ascend into Heaven, and there sit on the right Hand of God. 14 As many were, i. e. shall be astonish'd at thee, i. e. at the unexpected Change they shall see in Christ's outward Circumstances, in respect of his being follow'd a very few Days afore with Multitudes crying out Hosannah &c. and in respect of his great and ignominious Sufferings, especially his Crucifixion afterwards; (insomuch that it may be said, His Visage was so marr'd more than any Man, and his Form more than the sons of Men;) 15 so shall he sprinkle many Nations, i. e. his Sufferings, and especially his Death and Shedding his Blood, as being that whereby he shall redeem Mankind, shall redound at length to his infinite Glory, even so as to have Divine Honours pay'd to him in respect of his Manhood as well as Godhead: for the Kings shall shut their Mouths at, i. e. shall submit themselves to him, and hearken to his Instructions or Gospel, as if they did lay their Hands to their Mouth, which was a token of profound Reverence and Attention. For that which had not been told them afore in relation to Heavenly or Spiritual Matters, shall they see or have clearly reveal'd to them by the Gospel; and that which they had not heard, shall they

XXIV.

The Sufferings of Christ, and the true Reason thereof, (viz. the Redemption of Man,) and his Exaltation, are foretold.

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consider on the Preaching of the Gospel to them, so as to convince them that Jesus is Christ. Chap. LIII. Nevertheless Christ and his Apostles shall have too much Reason to say on their Preaching to the Jews, Who has believ'd our Report or Preaching? * or to whom is the arm of the Lord reveal'd? i. e. who has (as he ought) among the Jews, i. e. very Few in comparison shall have due regard to the Miracles which Christ and his Apostles shall work, or so as to look on them as convincing Proofs of their Divine Mission. 2 And the chief Reason hereof shall be, For that He, viz Christ shall grow up before him, viz. in the sight or esteem of the Jewish People, not as a flourishing and strong Branch out of the Root of David, but only as a tender or weakly * Sucker, yea, shall be as a Root almost dead, springing in or standing a little above or out of a dry Ground; that is, He has no Form nor comeliness: and when we shall see him, there is no Beauty that we should desire him, i. e. Christ shall appear in no outward Pomp or State, which the Jews shall expect in their Messiah; and when he shall be crucify'd, the Christian Church shall be esteem'd as a Root almost dead, and so never like to send forth Suckers or Branches. 3 Therefore He is or shall be despis'd and rejected of Men, a Man of Sorrows, and acquainted with Grief: and we hid or turn'd away, as it were our Faces from him, in Contempt and Aversion to him. 4 Surely he hath born our Grievs, and carried our Sorrows, i. e. Christ shall take away and miraculously (9) heal all those that being troubled with any Infirmities or Diseases shall apply to him for Cure: and tho' this shall be an evident Token of God's being with him, yet we did, i. e. shall esteem him stricken, and smitten of God, and or when he shall be afflicted with the Sufferings caus'd him by the Highpriests and other Jewish Rulers. 5 But he was wounded for our Transgressions, he was bruise'd for our Iniquities: the Chastisement of our Peace was upon him, i. e. by those Chastisements which he suffer'd was Satisfaction made to the Divine Justice, and so our Peace or Reconciliation wrought with God: and with his Stripes we are heal'd, i. e. obtain Pardon of our Sins on our Repentance. 6 For All we like Sheep have gone astray: we have turn'd every one to his own way, and the Lord hath laid on him the Iniquity of us all. 7 He was oppress'd, and he was afflicted, yet he open'd not his Mouth: he is brought as a Lamb to the Slaughter, and as a Sheep before her Shearers is dumb, so he openeth not his Mouth, i. e. he meekly underwent all the Indignities offer'd him, even Death it self. 8 He was

A N N O T A T.

(9) That the Grievs and Sorrows here mention'd are to be understood of Bodily Infirmities, is evident from St Matthew, who so applies them in his Gospel, Chap. 8. 17. And what follows here, confirms the same to be the Intention of the Prophet: Christ's bearing our Spiritual Maladies or Sins is spoken of in the remaining part of this Chapter.

taken

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taken away * by Distress and Judgment, *i. e.* by an unjust Sentence of Condemnation: and who shall or can declare the Wickedness of the Men, particularly Jews that liv'd in his Generation, and were the Instruments of his Sufferings and Death? for he was, *i. e.* shall be cut off out of the Land of the Living: for the Transgression of my People was he stricken. 9 And he made his Grave with the Wicked, and with the Rich in his Death, *i. e.* he shall be put to Death, and be intended to be buried with the Thieves that shall be crucified with him, but by a special Direction of Providence this Intention shall be alter'd, and Joseph of Arimathea shall obtain leave of Pilate to have his Body, and he shall bury it in the Sepulcher which he being a rich Man had prepar'd for himself: and this particular Respect shall be shewn the Body of Christ, because Joseph shall be perswaded that he had done no Violence, neither was any Deceit in his Mouth; but that he was a just Man, and a Teacher sent from God: 10 * altho' it pleased the Lord to bruise him, and he hath or shall put him to grief, even Death for the Sins of Men: yet such his great Sufferings shall not want a suitable Reward: for when thou, O Lord, shalt make or have made his Soul an Offering for Sin, he shall see his Seed, *i. e.* by his Death and Satisfaction thereby he shall become the Father as it were, or actual Saviour of all the Righteous; he, after his Resurrection, shall prolong his Days, so as to dy no more, and so the Redemption and Salvation of Man, being according to the Pleasure of the Lord, shall prosper in his Hand or be accomplish'd by him. 11 He shall see such Benefits arise to Mankind of the Travel of his Soul, or from his Sufferings as being the Means of actually Saving very Many, and shall be satisfy'd, *i. e.* esteem the said Benefits as a sufficient Satisfaction for his own Sufferings: by his Knowledge, which shall produce in him a firm Faith and entire Obedience, shall my righteous Servant, viz. Christ justify many, *i. e.* obtain Justification of all true Penitents, for he shall bear such Sufferings as shall atone for their Iniquities on their own Repentance. 12 Therefore will I divide him a Portion with the Great, *i. e.* he shall be most highly rewarded, and that so as not only to be placed with, but even above all Angels, even at God's own Right hand, and so share with God in his Divine Power and Supream Government of the World: and he shall divide the Spoil with the Strong, *i. e.* he shall by his Death subdue and triumph over the Devil, as destroying thereby the Works of the Devil: because he hath pour'd out his Blood, wherein consists or on which depends the Union of the Soul and Body unto Death; and he was number'd with or reckon'd among the Transgressors or Malefactors, and as such was put to Death, and hereby he bare the Punishment which aton'd for the Sin of many or of the World, and so made Intercession for the whole Body of Mankind who were really Transgressors.

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XXV.
The Increase of
the Gentile Church,
and the Trium-
phant State of the
Church in general
is foretold.

Chap. LIV. Sing, O Church of Christ, who mayst be styl'd (r) Barren to the Death of Christ, inasmuch as thou art One that * hast not born Children till the said Death of Christ, the Number of the true Believers or Christians being so Few as to be well esteem'd as None in comparison of the rest of the World; break forth into Singing, and cry aloud for Joy, thou that hast not travaill'd with Child to the foresaid Time of Christ's Death, there being not any where the face of a Christian Church, in which respect she may be said as yet to have no Child: for More are, that is, shall be, the Children of the Christian Church, tho' she shall be left as it were quite desolate, for the short time between Christ's Death and Resurrection, than the Children of the Jewish Church, which is represented in Scripture as a married Wife to God; this however unlikely it may seem, shall certainly come to pass, says the Lord. 2 Enlarge the place of thy Tent, and let them stretch forth the Curtains of thy Habitations: spare not, lengthen thy Cords, and strengthen thy Stakes. 3 For upon the Preaching of the Apostles after Christ's Resurrection, Thou the Christian Church shalt break forth or extend thy self on the right Hand and on the left; and thy Seed shall inherit the Gentiles, and make the desolate Cities to be inhabited, i. e. the Gentiles shall embrace the Gospel, and so become the Seed or Members of the Christian Church, and that in vast Multitudes, so as there shall be many Gentile Believers inhabiting such Cities as were afore Desolate or Void in respect of the true Worshipers of God. 4 Fear not, for thou shalt not be asham'd: neither be thou confounded, for thou shalt not be put to shame, how great soever Opposition thou shalt meet with: for thou shalt on the contrary so flourish and increase, as to forget the Shame of thy Youth, and shalt not remember the Reproach of thy Widowhood any more, i. e. forget the Shame and Reproaches thou underwentst in thy Beginning, or whilst Christ lived on Earth, and also and more especially during Christ's lying in the Grave, during which Time thou lookedst on thy self as a Widow, or one quite bereft of thy Spouse, viz. Christ. 5 For thy Maker is thy Husband, as he was formerly of the Jewish Church, (the Lord of Hosts is his Name;) and thy Redeemer the Holy One of Israel, the God of the whole Earth, viz. of Gentile as well as Jewish Believers, shall he be call'd. 6 For the Lord has as it were call'd thee to him again, as a Woman or Wife for a time by him forsaken, and so griev'd in Spirit; * even as a Wife of Youth or most Belov'd as being his First-love: he hath or shall so call thee again, when or after thou * hast been as it were refus'd or put off by him for a time, says * the Lord. 7 For a small (s) Moment have I forsaken thee, but with great Mercies will I gather thee. 8 In a little Wrath I hid my Face from thee, for a Moment; but with everlasting Kindness will I have mercy on thee, saith the Lord thy Redeemer:

(r) See Gal. 4. 27.

(s) Compare 2 Cor. 4. 17.

Which

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Which two last Verses may be understood, either simply of the Christian Church in respect to the few Days wherein Christ lay in the Grave, and during which God seem'd to have forsaken her, and to have hid his Face from her as if in Wrath with her; or else, it may be understood particularly of the Gentile Part of the Christian Church or Gentile Church, God from his choosing Israel to be his peculiar People unto the Preaching of the Gospel by the Apostles seeming in some respect to have forsaken the Gentile Part of the World, and in his Wrath to have hid his Face from them: which, tho' it was for a considerable Time in it self, yet in comparison of the much longer Time, that he had afore his Choice of Israel to be his peculiar People, and would again after the Preaching of the Gospel by the Apostles, receive the believing Gentiles into the same Covenant with the believing Jews, might thus comparatively be look'd on as but a Moment. 9 For this *my Promise just afore (v. 7, 8.) made of Gathering thee with great Mercy, and having mercy on thee with Everlasting Kindness for the future, is as irrevocable as my Promise concerning the Waters never more drowning the World so as they did in the days of Noah, unto me: for as I have sworn, i. e. absolutely and irrevocably decreed, that the like Flood of Waters as that in the days of Noah should no more go over the Earth; so have I sworn, that I would not be wroth with thee, nor rebuke thee.* 10 For the Mountains shall depart, and the Hills be remov'd, but my Kindness shall not depart from thee, neither shall the Covenant of my Peace be remov'd, saith the Lord that hath mercy on thee, i. e. *my Kindness shall be shewn to thee, by Virtue of the Covenant of Peace or Reconciliation made between us by Christ to the end of this World. By which two last Verses, viz. 9 and 10. is denoted, that there shall be a Continual Succession of Christians or true Believers, thro' all the Ages of the World after the first Preaching of the Gospel, and that God shall in a special manner protect and defend his said Christian Church from all her Enemies to the end of the World. And further God promises that he will not only protect his Church, so as that her Enemies shall never prevail against her, but also will make her most Glorious and Triumphant for a Time, viz. during the Millennium, even here on Earth. For this is, in short, the Import of the following Part of this Chapter.* 11 O thou Church of Christ, tho' thou shalt be sometimes much afflicted, even in as much Danger by thy Persecuters as a Ship tossed with Tempest, and shalt not be outwardly comforted by receiving Deliverance from thy said Persecuters: yet at last, behold, I will lay thy Stones with fair Colours, (s) i. e. the upper Stones of the Jerusalem then new built shall be precious Stones, and I will lay thy very Foundations with Sapphires. 12 And I will make thy Windows of Agates, and thy Gates of Carbuncles, and all thy Borders, i. e. Walls

(s) Compare Revel. 21. 18.

which

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which shall as Borders encompass the said Jerusalem of pleasant or rich Stones. 13 And all thy Children, both Jews and Gentiles, shall be taught of the Lord, *i. e. embrace the Gospel, and obey God according thereto:* and Great shall be the Peace of thy Children. 14 In Righteousness, *i. e. by thy own Integrity, and God's Power and Protection according to his gracious Promises,* shalt thou be establish'd in Peace and Prosperity: thou shalt be far from Oppression, for thou shalt not fear any Enemy; and from Terror, for it shall not come near thee, *i. e. there shall not be so much as any Reason for thee to have any terrible Apprehensions.* 15 Behold, I foresee indeed, that they, *viz. thy Enemies* shall surely gather together against thee, but not by the Instigation of me to chastise thee for any Offence, but by the Instigation of the Devil only to hurt thee: and therefore whosoever shall thus gather together against thee, shall fall for thy sake, *i. e. out of my Love to thee, and by my Protection of thee.* 16 And no wonder, for behold, I have created the Smith that bloweth the Coals in the Fire, and that bringeth forth an Instrument for his Work, *i. e. that makes the Instruments of War, wherewith thy Enemies shall assault thee;* and I have created the Walter to destroy by using such Weapons, *i. e. as the Skill of those that make Weapons of War, and the Skill and Courage of those that use them dextrously and courageously in Fighting or Warring, is owing to me:* so it hence follows, that I am able so to order things, that 17 no Weapon that is form'd, *i. e. made or used against thee, shall prosper;* and every Tongue that shall rise against thee in Judgment, thou shalt condemn, *i. e. if thy Enemies seek to hurt thee, not by open Force, but by malicious and false Accusations, I will defend and clear thy Innocence, and put thee one day in such Power, that thou shalt condemn or give Sentence against such thy Enemies, whether Men or Devils.* This is the Heritage or Reward of the Servants of the Lord, and their Righteousness is of me, *i. e. even of those who are truly Righteous or shall approve themselves truly Christians:* such shall thus amply be rewarded according to my Righteousness or Fidelity, which will make good all these my Promises, says the Lord.

XXVI.

The Benefit and
Triumphant State
of the Gospel is
further set forth.

Chap. LV. Ho, every one that thirsteth, come ye to the Waters, and he that hath no Money; come ye, buy and eat, yea, come, buy Wine and Milk without Money, and without Price, *i. e. by the Preaching of the Gospel shall all Men, or both Jews and Gentiles, be call'd upon to partake of the Gifts and Graces of the Holy Spirit, by embracing the said Gospel and following the Instructions thereof: which Instructions and Graces of the Holy Spirit shall nourish them, as Spiritual Food, to Eternal Life, and shall be vouchsaf'd to them without Buying them.* 2 Wherefore do ye spend Money for that which is not Bread? and your Labour for that which satisfies not? *i. e. do you lay out your Labour and Money chiefly or only for Bodily Food or Earthly Riches, which can afford no lasting*

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lasting Nourishment or Satisfaction: hearken diligently, i. e. obediently unto me, and eat ye that which is Good, and let your Soul delight it self in Fatness, i. e. so shall ye be made Partakers of Eternal Happiness.

3 Incline your Ear, and come unto me; hear, and your Soul shall live, and I will make an Everlasting Covenant with you, even the sure Mercies of David, *i. e. I will give you all those Blessings which I have promis'd to all them that truly believe in Christ, who is to descend from David according to my never-failing Promises.*

4 Behold, I have given him, *viz. Christ for a Witness or Revealer of my Will in the most eminent Manner to the People; a Leader and Commander to the People.*

5 Behold, thou shalt call *by the Preaching of the Gospel to the Knowledge of God* a Nation that thou knowest not, *i. e. the Gentiles who were not afore acknowledg'd by God as his peculiar People; and Nations, i. e. the Gentiles that knew not thee, i. e. the True God or his Christ, shall run unto thee, i. e. shall readily embrace the Gospel, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee, i. e. because the Gentiles shall be convinc'd of the Truth of Christianity, by bearing of Christ's Resurrection and Ascension into Heaven &c.*

6 Seek ye the Lord while he may be found, call ye upon him while he is near, *i. e. let all make use of the Means of Grace offer'd by the Gospel without delay, for that there is a Time after which God will offer them no more to the obstinately Wicked.*

7 Let the Wicked forsake his Way, and the unrighteous Man his Thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon, *viz. all sorts of Men and Sins on true Repentance, without being oblig'd to any of the burdensom Rites prescrib'd by the Law, which therefore plainly shews these Exhortations refer to the time of the Gospel.*

8 For my Thoughts are not like your Thoughts, neither are your Ways my Ways, saith the Lord.

9 For as the Heavens are higher than the Earth, so are my Ways higher than your Ways, and my Thoughts than your Thoughts, *i. e. my gracious Purposes in revealing the Gospel as far exceed the Measures of Men's Proceedings in like Cases, as the Height of Heaven is above the Earth.*

10 For as the Rain cometh down, and the Snow from Heaven, and returneth not thither, but watereth the Earth, and maketh it bring forth and bud, that it may give Seed to the Sower, and Bread to the Eater:

11 so shall my Word be that goeth forth out of my Mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing where-to I sent it, *i. e. as your own Experience convinces you, that the Rain and Snow fulfil my Pleasure, and answer the Ends to which I send them; so shall my Word, particularly the Gospel, be fully effectual to all the Purposes thereby intended by me.*

12 For all ye that shall be true Christians at last, shall go out with Joy, and be led forth with Peace, *i. e. shall be*

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deliver'd from all Troubles and Pefecutions, and enjoy a perfect Peace and Prosperity: the Mountains and the Hills shall break forth before you into Singing, and all the Trees of the Field shall clap their Hands. 13 Instead of the Thorn shall come up the Fir-tree, and instead of the Brier shall come up the Myrtle-tree, i. e. at that Triumphant Time of the Church here (as least chiefly) foretold, even the Rest of the Creation or Inanimate things and the Earth it self, shall as it were rejoice for their Deliverance from the Bondage of that Corruption they were subjected to by the Fall; and this Joy the Earth shall as it were express by having all its Parts become as fruitful and pleasant as they were before the Fall. And it shall be to the Lord for a Name, for an everlasting Sign of God's Goodness and Veracity &c. which shall not be cut off, i. e. the foresaid Triumphant State of the Church, and Paradisiacal State of the Earth, shall be brought to pass, as being what will most highly tend to the Glory of God, and to his eternal Praise for the same, in that hereby he shall destroy or put an end to the Works or malicious Ends of the Devil in tempting our first Parents to Sin, even in respect to Man's State in this World, as well as his everlasting Happiness in the World to come.

XXVII.

The Privileges
and Benefits of
the Gospel fur-
ther set forth.

Chap. LVI. Thus saith the Lord, Keep ye Judgment, and do Justice: for this is the only Way to make you share in my Salvation, which is near to come, and in my Righteousness, which is to be reveal'd in its due Time, which hastens on as fast as Time can pass away, i. e. true Piety and Honesty are the Terms indispensably requir'd of every One, Jew as well as Gentile, to give him a Claim to enjoy the Happiness of the Triumphant State of the Church here on Earth, as well as of the Eternal Happiness of Heaven. 2 Blessed is the Man that doth this, and the Son of Man that layeth hold on it, viz. Judgment and Justice, (as v. 1.) even the Man that keeps the Sabbath from polluting it, i. e. that performs (1) all Religious Duties relating to God, and keeps his Hand from doing any Evil to his Neighbour or any other. 3 Neither let, i. e. under the Gospel especially there shall be no more Occasion or any Grounds for the Son of the Stranger, (u) i. e. any Gentile that * would join himself to the Lord, i. e. become his Servant and Worshipper, to speak, saying, The Lord hath utterly separated me from his People: neither let, i. e. shall there be Occasion under the Gospel for the Eunuch to say, Behold, I am incapable of Propagation, as a dry Tree is of bearing Fruit, and as such I am excluded from serving God in his Church. 4 For thus saith the Lord unto the Eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my Covenant, viz. the Gospel Covenant: 5 even unto them will I give in my House, and with-

A N N O T A T.

(1) 'Tis frequent in Scripture by One Religious Duty to denote the Whole of Religion. (u) See Deut. 23, 1, 2, 3.

in

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in my Walls, a Place and a Name better than of Sons and of Daughters: I will give them an everlasting Name, that shall not be cut off, *i. e.* by the Gospel-Covenant all Restraints laid on Eunuchs from entering into God's Congregation or Church shall be taken off, and they shall be as capable as any others of becoming Members of the Christian Church; and if they approve themselves true Members thereof, they shall become Eternally Happy, and so have a more lasting Remembrance than any ones Posterity could secure to him. 6 Also the Sons of the Stranger, that join themselves to the Lord, to serve him, and to love the Name of the Lord, to be his Servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my Covenant: 7 even them will I bring to my holy Mountain, and make them joyful in my House of Prayer, *i. e.* under the Gospel the Gentiles shall be admitted Members of God's Church as well as the Jews, and that without their being oblig'd to the Observance of any of the legal Rites, which shall be matter of Joy to them: as before the Gospel, upon their renouncing Idolatry and becoming Converts to me in sincerity of Heart, their Burnt-offerings and their Sacrifices shall be accepted upon mine Altar, tho' they are not circumcised, and so observe not the other Ritual Parts of the Law: so after the Preaching of the Gospel they shall be freed from Burnt-offerings &c. and their Publick Service of me shall chiefly consist in Prayer unto me: for under the Gospel my House shall be call'd an House of Prayer for all People, *i. e.* all People shall be capable of being admitted into my Church, and so of joining in the Church or Places of my Publick Worship in the performance of Divine Service to me, the chief Branch whereof shall be Prayer, as thereby is denoted also Praise and Thanksgiving. 8 The Lord God which gathereth the Outcasts of Israel from the Places where they shall be dispersed before or in the Babylonish Captivity, says, Yet will I gather others to him, besides those that are gathered unto him, *i. e.* as I shall after the Babylonish Captivity in due time gather the Dispers'd of the Jews or Israel into their own Country, and to my Temple which shall be there rebuilt: so I will after that, and by the Gospel, gather into my Church all well-dispos'd Persons among the Gentiles, to whom the Gospel shall be preached.

S E C T. IV. N°. 14.

Containing a Prophecy of the Calamities which shall befall Judah, by reason of the great Sins they would again fall into after the Death of Hezekiah; particularly of the Captivity of Manasses and some Others, first by the Babylonians, and afterward of the Captivity of the Whole Nation: Which takes up Chap. LVI. 9 — LIX. 15.

I.
The wickedness
of Judah after the
Death of Hezekiah
is foretold.

9 All ye Beasts of the Field, come to devour, yea, all ye Beasts in the Forest, *i. e. all the neighbouring Heathen Nations, like so many wild Beasts, shall make Incursions into Judah, and spoil it.* 10 His Watchmen are blind: they are all ignorant, they are all dumb Dogs, they cannot bark; sleeping, lying down, loving to slumber, *i. e. the Rulers both in Church and State are ignorant and careless, not considering duly how to prevent the Evils coming on them, nor so much as giving Notice or Warning of them to those they have the Care of.* 11 Yea, they are like greedy Dogs, which can never have enough, and they are Shepherds that cannot or will not understand their Office; they all look to their own Way, every one for his Gain from his Quarter, *i. e. all that they mind is only how to increase their Worldly Riches by means of the Office they are intrusted with.* 12 And when they are reprov'd and threaten'd from God by his Prophets, they do but slight and deride what is said to them, and encourage one another to go on in their Wickedness, *viz. Come ye, say they, I will fetch Wine, and we will fill our selves with strong Drink, and to Morrow shall be as this Day, and much more abundant, i. e. no such Miseries shall befall us as we are threaten'd with, but we shall continue in as good a State as we are, and indeed our State will grow better.* Chap. LVII. The Righteous perishes or dies, *whereby most probably is denoted the Death of good Hezekiah,* and no Man scarcely lays it to heart; and merciful Men are taken away or gather'd to their Graves, none considering that the Righteous is taken away from the Evil to come. 2 He by his Death shall enter into a State of Peace, *which can't be disturb'd by any Worldly Troubles;* they shall rest in their Graves as in their Beds, ** even every one that has walked uprightly.*

II.
The Jews are
further threaten'd
for the Idolatry
they would give
themselves to a-
gain after the
Death of Heze-
kiah.

3 But draw near hither and hear your doom, ye wicked Ones of Judah, *who, by reason of your giving up your selves to Idolatry and Sorcery, may fitly be call'd Sons of a Sorcerers, the Seed of the Adulterer, and the Whore.* 4 Against whom do ye sport your selves? against whom make ye a wide Mouth, and draw out the Tongue? are ye not Children of Transgression, a Seed of Falshood? 5 Enflaming your selves with Idols, *i. e. pursuing Idolatry as eagerly as an unchast Person do's his Lust,* under every green Tree where you have set up Idols: slaying the Children in the Vallies under the Cliffs of the Rocks as Sacrifices to Moloch. 6 Among the smooch Stones of the Stream is thy Portion; they, they are thy Lot, *i. e. thou makest it thy Business to set up Pillars or Altars for thy Idolatrous Worship: even to thy Idol-gods on them hast thou pour'd a Drink-offering, thou hast offer'd a Meat-offering. Should I receive comfort in these? i. e. can such Doings please me, or can I bear with them?* 7 And not only in the Valleys where Streams of Water run, but also on many a lofty and high Mountain hast thou set thy Bed or Couch, whereon to ly whilst thou featest on thy Idolatrous Sacrifices:
for

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for even thither wentest thou up to offer Sacrifice. 8 Behind the Doors also and the Posts hast thou set up thy Remembrance or *Monuments of thy Idolatry*: for thou hast discover'd thy self to another than me, and art gone up to *another's Bed*: nay thou hast enlarg'd or multiply'd the *Partners of thy Bed*, and made thee a Covenant with them; thou lovedst their Bed where thou sawdest it, *i. e. thou hast follow'd the Idolatry of any other Nation which thou hast seen and been pleas'd with: by which Expressions God sets forth the great Idolatry of the Jews, most probably in the Reign of Manasses, by the Similitude of a whorish Woman, that is not only false to her Husband's Bed, but is so even with every lewd Fellow she lights upon.* 9 And thou wentest to the King with Ointment, and didst increase thy Perfumes, and didst send thy Messengers far off, and didst debase thy self even unto Hell, *i. e. thou hast courted the Favour of foreign Princes by sending them Presents, and in the most submissive Terms.* 10 Tho' thou art wearied in or by the Greatness of thy Trouble and Cost thou hast been at to try every Way that suited with thy Wickedness, to save thy self from the Evils that threaten thee, yet saidst thou not, There is no Hope, *i. e. tho' thou hast been disappointed in all thy Purposes, yet thou wilt still entertain Hopes of avoiding the said Evils: thou hast found the Life of thy Hand; therefore thou wast not griev'd, i. e. thou hast made a shift to support thyself hitherto, therefore thou feelst no Remorse for thy Sins.* 11 And of whom that is Greater than I am, hast thou been afraid or fear'd, that thou hast ly'd, *i. e. broken thy Covenant with me by turning to Idolatry, and hast not remember'd me, nor laid it to thy Heart?* * Is it not because I have held my Peace, even of a long time, therefore thou fearest me not? 12 But I will declare thy Righteousness and thy Works, for they shall not profit thee, *i. e. I will give thee thy Deserts, and thereby shew thee that thou hadst better not have done as thou hast.* 13 When thou criest for help, let thy Companies or *Allies* deliver thee: but the Wind shall carry them all away; Vanity shall take them, *i. e. thy Allies shall not be able to afford thee any help, but the Evils I have threaten'd thee with, shall come upon thee, particularly the Babylonish Captivity.*

But he that puts his Trust in me, shall in due time be restor'd from the said Captivity, and possess the Land of Israel, and shall inherit my holy Mountain of Zion or Jerusalem. 14 * Even it shall be said, Cast ye up, cast ye up, prepare the Way, take up the Stumbling-block out of the Way of my People, *i. e. Orders shall be given by Cyrus &c. for taking away all Hinrances, and making all due Preparations for the more easy and safe Return of the Jews into their Country, on their Repentance.* 15 For thus saith the High and Lofly One that inhabiteth Eternity, whose Name is Holy, I dwell in the high and holy Place; with him also that is of a contrite and humble Spirit, to revive the Spirit

of

III.
Deliverance from
the Babylonish Ca-
ptivity is pro-
mis'd to the Jews
on their Repen-
tance.

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of the humble, and to revive the Heart of the contrite ones. 16 For out of my Mercy I will not contend for ever, neither will I be always wroth with them that sin against me: for if so, the Spirit of Men should fail before me, and the Souls which I have made, *i. e.* Men would quickly be brought to nothing, should I deal with them according to the Rigor of Justice. 17 For the Iniquity of his Covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his Heart. 18 But I have since seen a Reformation of his Ways, and therefore will heal or forgive him: I will lead him also to his Country, and there restore Comforts unto him, * even to his Mourners, *i. e.* such as have piously mourn'd for the Desolation of their Country, especially of Jerusalem and the Temple. 19 I create the Fruit of the Lips, *i. e.* I will hereby give the Jews new Occasion for Praising me: for Peace, Peace to him that is far off, and to him that is near, saith the Lord, and I will heal him, *i. e.* all the Jews or Israelites, those that be Captives in the farthest Countries from Judea as well as those that be in the Nearest, shall have alike free Liberty to return Home, when upon their Repentance I shall forgive their Sins. 20 But the Wicked, while so, are like the troubled Sea, when it cannot rest, whose Waters cast up Mire and Dirt: for in like manner the Guilt of the Wicked gives them continual Disquiet within, and God punishes their Wickedness with outward Evils. 21 In short, there is no Peace, saith my God, to the Wicked.

IV.
The Jews are re-
prov'd for their
Hypocrisy, parti-
cularly in Fasting;
and are promis'd
Blessings on their
sincere Repentance.

Chap. LVIII. Cry aloud, my Prophet, spare not, lift up thy Voice like a Trumpet, and shew my People their Transgression, and the House of Jacob their Sins. 2 Yet, *i. e.* notwithstanding their Sins, outwardly they seek me daily, and delight to know my Ways, as a Nation that did Righteousness, and forsook not the Ordinance of their God: they ask of me the Ordinances of Justice: they seem outwardly to take delight in approaching to God. 3 Particularly shew them their Hypocrisy in their Fasts, and whereas wherefore have we fasted, say they, and thou seeest not? wherefore have we afflicted our Soul, and thou takest no Knowledge, *i. e.* we find no Benefit by such our Humiliation in removing our Evils, as if thou hadst no regard to our Fastings? Answer them, Behold, the Reason is, because in the day of your Fast you find Pleasure, *i. e.* please your covetous Humours, and you exact all your Labours, *i. e.* all the Work to be done by your Servants or the like, as on other days. 4 Behold, ye fast for Strife and Debate, and to smite with the fist of Wickedness, *i. e.* ye spend your fast Days in promoting Parties and Contention, and contriving how to oppress the Poor and Innocent. Ye shall not fast as ye do this day, to make your Voice to be heard on High, *i. e.* as if the chief Business of the Fasts did consist in praying Aloud to God, as if he could not hear your Prayers otherwise. 5 Is it, viz. the manner of your Fasting such a Fast that I have chosen?

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Is not the Fast that I have chosen or approve of, to be observ'd, as a Day for a Man to afflict his Soul, i. e. to exercise Acts of inward and sincere Repentance, as well as Acts of outward Humiliation? Is it, i. e. the chief Business of a Fast that I approve of, is not only for One to bow down his Head as a Bulrush, and to spread Sackcloth and Ashes under him? wilt thou call this a Fast, and an acceptable Day to the Lord? 6 *Is not this the Fast that I have chosen? viz. that besides the outward Acts of Humiliation there should be exercis'd the inwards Acts of a sincere Repentance, which would induce thee to loose the bands of Wickedness, i. e. those Obligations thou hast on the Poor by reason of their Debts to thee, which are contrary to the Law of God, to undo the heavy Burdens ye lay on the Poor, and to let the Oppressed go free, and that ye break every Yoke, i. e. put an end to all manner of Oppression.* 7 *Is it not a true effect of a sincere Fast or Repentance, to deal thy Bread to the Hungry, and that thou bring the Poor that are cast out to thy House? when thou seest the Naked, that thou cover him, and that thou hide not thy self from thine own Flesh? i. e. own Kindred or Country-men: In short hereby is denoted, that as the true end of Fasting is to obtain God's Mercy in the pardon of our Sins, so (in order thereto, or as a natural Consequence thereof) we should shew Mercy to others that stand in need of it.* 8 *Then shall thy Light break forth as the Morning, and thine Health shall spring forth speedily, i. e. thou shalt quickly have thy Condition become prosperous and glorious: and thy Righteousness shall go before thee; the Glory of the Lord shall be thy Reward, i. e. thy Righteousness shall induce God to guide and defend thee, as if he went before and behind thee.* 9 *Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am: if thou take away from the midst of thee the Yoke, i. e. Oppression, the putting forth of the Finger or making the least Attempt to injure others, and speaking Vanity, i. e. using any falshood in Dealings.* 10 *And if thou draw out or shew the Compassion of thy Soul to the Hungry, and satisfy the afflicted Soul; then shall thy Light rise in Obscurity, and thy Darknes be as the Noon-day.* 11 *And the Lord shall guide thee continually, and satisfy thy Soul in Drought, and make fat thy Bones: and thou shalt be like a water'd Garden, and like a Spring of Water, whose Waters fail not.* 12 *And they that shall be of thee, shall build the old waste Places: thou shalt raise up the Foundations of Buildings, which shall last many Generations; and thou shalt be call'd, The Repairer of the Breach, i. e. of Cities whose Walls have been broken down, the Restorer of Paths to * Dwellings, i. e. ye shall repair the Roads that lead to the Cities, wherein ye shall dwell, when rebuilt.* 13 *If thou turn away thy Foot from profaning the Sabbath, from doing thy pleasure on my holy Day, and call the Sabbath a Delight, the Holy of the Lord, Honourable,*

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nourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, *i. e. not minding thy common Concerns, but spending the day in religious Duties:* 14 then shalt thou delight thy self in the Lord, *i. e. thou shalt receive such Blessings Spiritual and Temporal, as shall cause thee to rejoice and praise God, and to go on with delight in his Service:* and I will cause thee to ride upon the high places of the Earth, *i. e. I will enable thee to conquer all thy Enemies, and so exalt thee above them:* and I will feed thee with the Heritage of Jacob thy Father, *i. e. make thee to possess the Land which I gave to him, and give thee all those other Blessings which I promis'd to his Posterity on their Faithfulness to me:* for the mouth of the Lord has spoken it.

v.
The Sins of the
Jews will be the
only Cause of their
Calamities & Ca-
pitivity by the Ba-
bylonians and also
Romans.

Chap. LIX. On the other side, Behold or duly consider, that the Lord's Hand is not shortned, that it cannot save; neither his Ear heavy, that it cannot hear; and therefore the Evils that will besal you by your Enemies, and especially Babylonians, will not be owing to any want of Power in God to help you, or of Goodness in him to hear your Prayers: 2 but it will be your Iniquities that have separated between you and your God, and your Sins have hid his Face from you, that he will not hear. 3 For your Hands are defiled with Blood, and your Fingers with Iniquity, your Lips have spoken Lies, your Tongue hath mutter'd Perverseness. 4 None calleth for Justice, nor any pleadeth for Truth: they trust in Vanity, and speak Lies; they conceive Mischief, and bring forth Iniquity. 5 They hatch Cockatrice-eggs, and weave the Spider's Web: he that eateth of their Eggs dieth, and that which is crushed, breaketh out into a Viper, *i. e. their wicked Contrivances may fitly be compar'd to a Cockatrice's Eggs, which are rank Poison in themselves, and when hatch'd produce a venomous Serpent: also their Contrivances may be compar'd to a Spider's Web, both for the artificial Fineness wherewith they are wrought, and because they are design'd as so many Nets to entrap others.* 6 But their Webs shall not become Garments, * that is, they shall not cover themselves, *i. e. get Cloaths or any other Advantage with or by such their Works or Contrivances:* for their Works are Works of Iniquity, and the Act of Violence is in their Hands. 7 Their Feet run to Evil, and they make haste to shed innocent Blood: their Thoughts are Thoughts of Iniquity, wasting and destruction are in their Paths, *i. e. all they aim at is to enrich themselves by destroying others.* 8 The Way of Peace they know not, *i. e. they will not follow what conduces to Peace;* and there is no Judgment in their * Paths, *i. e. they will not follow Justice:* they have made them crooked Paths: whosoever goeth therein, shall not know Peace, *i. e. they will not follow the strait Way of God's Commandments, but take such Courses, as shall give themselves Disquiet, and end in their Ruin.* 9 There-

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9 Therefore is Judgment far from us, neither doth Justice overtake us, *i. e. as we have had no regard to Justice or Honesty, so God will not avenge us against our Oppressors.* We wait for Light, but behold Obscurity; for Brightness, but we walk in Darknes, *i. e. we still hope for better Times, but instead thereof Things grow worse and worse with us.* 10 We grope for the Wall like the Blind, and we grope as if we had no Eyes: we stumble at Noon-day as in the Night; we are forced to live in desolate Places as if we were dead Men in our Graves: 11 we roar all like Bears, and mourn sore like Doves: we look for Judgment, but there is none; for Salvation, but it is far off from us. 12 For our Transgressions are multiplied before thee, and our Sins testify against us: for our Transgressions are with us, and as for our Iniquities, we know them, *i. e. our Sins are so publick and notorious, that our Consciousness of them lies in our Face, or makes us that we can't but own them at least by our Looks:* 13 particularly our Sins in transgressing and lying against the Lord, and departing away from our God, speaking Oppression and Revolt, conceiving and uttering from the Heart words of Falshood. 14 And Judgment is turn'd away backward, and Justice standeth afar off: for Truth is fallen in the Street, and Equity cannot enter, *i. e. we are so wicked as to have no regard to Truth, Justice, or Equity:* 15 yea, Truth faileth, and he that departeth from Evil maketh himself a Prey, *i. e. so little regard is had to the true Worship of God, or Truth in any other respect, that whosoever zealously maintains and adheres to the true Worship of God, or the Truth in any other respect between Man and Man, out of a Principle of Conscience or Duty to do no Evil, he thereby exposes himself to the Malice of those in Power, who find Means to oppress him, or even to take away his Life. Such is or will be the Wickedness of Judah, whereby they will provoke God to bring many Enemies on them, and at length to put an end to their Kingdom by the Babylonish Captivity. And the like Wickedness will the Jews be again guilty of, after their Restoration from the Babylonish Captivity, and before the Destruction of their State by the Romans, in all respects but Idolatry: but then instead thereof, they will be guilty of obstinately rejecting Christ and his Gospel, which will be a like or more heinous Offence in some Particulars, and so provoke God to punish them with a much longer Captivity, or at least Dispersion and Banishment from their own Country.*

S E C T. IV. No. 15.

Wherein is foretold chiefly the General Conversion of the Jewish Nation to Christianity, and the Coming in of the Fulness of the Gentiles, and the Destruction of Antichrist and his Party; as also the Restoration of the Jews from the Babylonish

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Ionish Captivity, and the Increase of the Christian Church on the Preaching of the Apostles &c. Which takes up all to the End of the Book.

I.
Restoration or Re-
demption from
their Enemies is
foretold to be
vouchsaf'd to the
Jews for God's
Promises sake.

* Then, viz. after the Jews had been their due Time for their Punishment under the Babylonish Captivity; and so likewise after they shall have been so long as God sees fit for their Punishment of rejecting Christ in their present Dispersion, the Lord saw it, and it displeas'd him that there was no Judgment. 16 * Even he saw that there was no Man, i. e. scarce a Man that would duly intercede to him for help; and hereupon he wondered, i. e. had just Reason to wonder, (if we may speak of him in Condescension to our Understandings as a Man,) that there was no Intercessor: therefore his Arm brought Salvation unto him, and his Righteousness it sustain'd him, i. e. therefore he resolv'd for his Truth's sake in fulfilling his Promises, and his Glory's sake in letting the Heathen see, that it was not for want of his Power, that he had suffer'd his People to undergo the Babylonish or Roman Destruction of their Nation &c. but for their Sins against him: for these Reasons God has resolv'd to bring about the Restoration of the Jews to their own Country, both after their Babylonish Captivity, and also after their much longer Dispersion by the Romans. 17 For agreeably to God's aforesaid Decree he will put on Righteousness as a Breast-plate, and an Helmet of Salvation upon his Head; and he put on the Garments of Vengeance for Clothing, and was clad with Zeal as a Cloak, i. e. like a Warrior compleatly arm'd he will fight or exert his Divine Power against the Enemies of his People, and out of his zealous Love for his People will avenge them fully on their said Enemies. 18 According to their Deeds toward his People, accordingly he will repay fury to his Adversaries, recompense to his Enemies, to the Islands, i. e. all Nations that have oppress'd his People, he will repay recompense, i. e. the like Oppressions. 19 So, viz. by God's thus remarkably avenging the Cause of his People, especially of Christ and his Disciples under the Gospel-state, shall they, viz. all Nations have reason to fear the Name of the Lord from the West, and his Glory from the rising of the Sun: when the Enemy shall come in like a Flood, the Spirit of the Lord shall lift up a Standard against him, i. e. when the Enemy of God's People, especially Antichrist emphatically so call'd, shall become so strong, as that in outward Appearance there is no possibility of binding him from destroying all Christians, as a Flood that over-runs a Country, there being no means to stop it; then shall God signally interpose for the Deliverance of his faithful Servants, and destroy Antichrist and his Followers. 20 And then Christ the Redeemer of the Jews as well as the Rest of the World, shall come to Zion, * even unto them that turn from Transgression in Jacob, saith the Lord, i. e. Christ shall remarkably appear in Defence of his

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his Disciples, and among them in Defence of the Jews who shall then be become Christians, and shall restore them to their own Country, where in Zion (w) or Jerusalem, when rebuilt, he shall visibly appear in a most Glorious Manner, that is, he shall there give a Visible and Glorious Symbol or Token of his Special Presence. 21 As for me, this is my Covenant with them, saith the Lord, My Spirit that is upon thee, and my Words which I have put in thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seed's Seed, saith the Lord, from henceforth and for ever, *i. e. this is the Promise which I Christ will make to my Church in due time, viz. that my Spirit shall guide it into all Truth, and shall continue with it for Ever.*

Chap. LX. Thou shalt arise out of thy Afflictions, O Church of Christ, and shine, *i. e. enlighten the World with saving Truth, and so become Glorious thy self: for thy Light is come, and the Glory of the Lord is risen upon thee, i. e. there shall be a Time, when the Lord shall make thee Glorious.* 2 For behold, the Darkness shall cover the Earth, and gross Darkness the People: but the Lord shall arise upon thee, and his Glory shall be seen upon thee, *i. e. Christ at his first Coming into the World shall enlighten his Disciples with saving Truth, which is of all Truth most Glorious, as tending to guide such as embrace it to Eternal Glory; while such as refuse to embrace the Gospel, shall continue in gross Darkness, both Jew and Gentile: and at the latter End of the World, when the Triumphant State of the Christian Church shall begin, then shall the Lord shew his Favour unto thee in a more remarkable Manner than ever afore, and make thee more Glorious than ever afore, while thy Enemies, viz. Antichrist and his Party shall be destroy'd by the greatest Calamities.* 3 And the Gentiles shall come to thy Light, and Kings to the Brightness of thy Rising, *i. e. many Kings and other Gentiles shall be converted to Christianity in the former Ages of the said Church, being convinc'd by the Clearness of the Truth preach'd by the Christian Teachers, and other clear Evidences of the Divine Protection and Propagation of the said Church: but more Eminently shall be fulfill'd what is here foretold, when the Triumphant State of the Church on Earth shall come, and all the Kingdoms of the Earth shall then become the Kingdoms of Christ.* 4 Lift up thine Eyes round about, and see how the Gentiles become Converts to thee: they all gather themselves together, they come to thee, thy Sons shall come from far, and thy Daughters shall be nursed at thy side. 5 Then thou shalt see and flow together, *i. e. at the foresaid Sight thy Joy shall break out like an over-flowing River; and thy Heart shall fear, i. e. be transported with Astonishment, like that which arises from great*

II.
Of the Increase
of the Christian
Church by the Com-
ing in of many
Gentiles thereto
at the Preaching
of the Apostles &c.

(w) See Revel. 21. 22, 23. compar'd with v. 3. of the same Chapter.

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Fear, and be enlarg'd with Joy, because a *Multitude of People* like the Abundance, *i. e.* abundant Waters of the Sea shall be converted unto thee, the Forces or Riches of the Gentiles shall come unto thee. 6 The Multitude of Camels loaden with rich Offerings shall cover thee or the Ground, the Dromedaries of Midian and Ephah: all they from Sheba shall come: they shall bring Gold and Incense, and they shall shew forth the Praises of the Lord. 7 All the Flocks of Kedar shall be gather'd together unto thee, the Rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine Altar, and I will glorify the House of my Glory, *i. e.* as before the Gospel some of the neighbouring Nations became Profelytes so far as to renounce Idolatry, and worship only the God of Israel, and so to bring Offerings to his Temple, which was as it were a Prelude to the Gospel-times: so after the Preaching of the Gospel by the Apostles, shall the Gentiles of many other Nations embrace Christianity, whereby God shall glorify his Church more than afore; but what shall in an Eminent Manner turn to the Glory of the Second Temple, shall be the Appearance of Christ therein, or his Coming to and Preaching in it frequently; and to him shall the Wise-men of the East actually bring Offerings of Gold, &c.

III.
Of the greatest
Increase of the
Christian Church
by the Conversion
of the Jewish Na-
tion, and Coming
in of the Fulness
of the Gentiles.

8 But the Number of Christian Converts, both Jews and Gentiles, shall at the latter End of the Gospel-state be vastly greater than at the former Parts thereof, as is foretold chiefly by what follows, viz. Who are these that fly or flock in haste to the Church, as a flock of Birds so great as to resemble a Cloud, and as the Doves fly in great flocks to their Windows of the Dove-houses? 9 Surely the Isles shall readily embrace me, as if they did wait for me, and the Ships of Tarshish first, *i. e.* the Merchant-ships, especially such as sail or traffick on the Mediterranean Sea, shall be chiefly serviceable to bring thy Sons, *i. e.* the Jews then converted all to Christianity, from far into their own Country, and their Silver and their Gold with them, (so far shall Any then be from endeavouring to hurt the Jews, or take away any thing that is theirs.) The Jews shall thus be brought back unto Jerusalem, which was of Old chosen by God to place the Name of the Lord thy God in, and this shall redound to the Name or Honour of the Holy One of Israel, because he hath so glorify'd thee, and thereby fulfill'd his Promises to the Jewish Nation. 10 And the Sons of Strangers shall help build up thy Walls, and their Kings shall minister unto thee: for in my Wrath I smote thee, but in my Favour I had mercy on thee. 11 Therefore thy (x) Gates, viz. of new Jerusalem shall be open continually, they shall not be shut day nor night, not only because thou shalt be then in no Fear of any Enemy, but

A N N O T A T.

(x) The twentieth and twenty first Chapters of Revelation are the best Comment on what is here said, if the Particulars be but compar'd.

also

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also that Men may bring unto thee the Forces or Wealth of the Gentiles, and that their Kings may be brought, *i. e. there shall be such a Confluence of People, even of the highest Rank among others, that the Gates must continually stand open to give them Entrance.* 12 For the Nation and Kingdom that will not serve thee, *i. e. acknowledge Christ as King of the World,* shall perish: yea, those Nations shall be utterly wasted. 13 The Glory or choicest Trees of Lebanon shall come or be brought unto thee, *viz. the choicest Cedars, as also the Fir-tree, the Pine-tree, and the Box-tree together,* to beautify the Place of my Sanctuary, and I will make Jerusalem, where formerly was my Temple which was as the Place of my Feet, Glorious. 14 The Sons also of them that afflicted thee, shall come bending unto thee; and all they that despised thee, shall bow themselves down at the soles of thy Feet; and they shall call thee, The City of the Lord, the Zion of the Holy One of Israel. 15 Whereas thou hast been forsaken and hated, so that no Man went thro' thee, I will make thee an eternal Excellency, a Joy of many Generations. 16 Thou shalt also suck the Milk of the Gentiles, and shalt suck the Breast of Kings, and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob. 17 For Brass I will bring Gold, and for Iron I will bring Silver, and for Wood Brass, and for Stones Iron: I will also make thy Officers *Men of entire Honesty and so of Peace,* and thy Exactors or the Collectors of thy Taxes *Men of Righteousness or most Just and Honest.* 18 Violence shall no more be heard in thy Land, Wasting nor Destruction within thy Borders; but thou shalt call thy Walls Salvation, and thy Gates Praise, *i. e. God's Protection shall be unto thee instead of Walls, and the Praises thou shalt offer up to him for his Mercies shall supply the want of Gates.* 19 The Sun shall be no more thy Light by Day, neither for Brightness shall the Moon give Light unto thee: but the Lord shall be unto thee an everlasting Light, and thy God thy Glory. 20 Thy Sun shall no more go down, neither shall thy Moon withdraw it self: for the Lord shall be thine everlasting Light, *i. e. the Shechinah or Visible Glorious Token of Christ's special Presence shall continually appear then at Jerusalem, and as it were continually supply the place or want of Sun or Moon:* and the Days of thy Mourning shall be ended. 21 Thy People also shall be all righteous: they shall inherit the Land of Judea for ever after to the end of this World: *for the said People then shall be the Branch of my Planting, the Work of my Hands, that I may be glorified; i. e. I will, by my special Providence and Operations, bring about the foresaid Conversion of the Jews and Gentiles and such an universal Piety, in order to the increase of my outward Glory here on Earth.* 22 A little One shall become a thousand, and a small One a strong Nation, *i. e. thus from a very small Beginning shall the Christian Church be advanced to the greatest Extent and Power.*

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I the Lord will hasten it in his time, *i. e. when the time of the Millennium is come or drawing near.*

IV.
The End of
Christ's Coming.

Chap. LXI. The Spirit of the Lord God is upon me, *viz. Christ*, because the Lord has anointed or in a special Manner design'd me to preach good Tidings or the Gospel unto the Meek or Poor and humble in Spirit; he has sent me to bind up the Broken-hearted, to proclaim Liberty to the Captives, and the opening of the Prison to them that are bound or the recovering of Sight to the Blind: 2 to proclaim the acceptable Year of the Lord, *i. e. Acceptance and Pardon to such as should embrace the Gospel*, and the day of Vengeance of our God to such as should obstinately reject the Gospel, to comfort all that mourn, 3 even to appoint Comfort unto them that mourn in Zion, for their own Sins and for the publick Sins and Calamities: to give unto them Beauty, *i. e. occasion to put on beautiful Cloathing for or instead of Covering or Sprinkling themselves with Albes and Sack-cloth*; the Oyl of Joy, *i. e. occasion to anoint themselves as usual in times of Joy for Mourning*, the Garment wont to be used in times of Praise or Thanksgiving to God for the Spirit of Heaviness, that they might be call'd Trees of Righteousness, *i. e. that they may bring forth the Fruits of Righteousness like fruitful Trees*, and so become the Planting of the Lord, that he might be glorified.

V.
The Happy State
of the Jews on
their general Con-
version to Christia-
nity.

4 And they, *viz. the Jews on their Conversion to Christianity and Return to their Country*, shall build the old Wastes, they shall raise up the former Desolations, and they shall repair the waste Cities, the Desolations of many Generations. 5 And Strangers shall stand and feed your Flocks, and the Sons of the Alien shall be your Plow-men, and your Vine-dressers, *i. e. Gentiles shall readily become your Servants, as having an high Esteem for you on account of your being from of Old God's chosen People, and now again receiv'd into his special Favour, as follows, viz.* 6 But ye shall be nam'd the Priests of the Lord: Men shall call you the Ministers of our God, *i. e. ye shall again be restor'd to the honourable Title of being a Kingdom of Priests, and shall be admitted to a near Attendance on God.* Ye shall eat or partake of the Riches of the Gentiles, and in their Glory, *i. e. the great Esteem and Respect they shall have of and shew to you*, shall you boast your selves. 7 For your former Shame you shall have double Honour; and for your former Confusion or Reproach they shall rejoice in their then happy Portion or Condition: therefore in their own Land they shall possess the said double Honour: everlasting Joy shall be unto them. 8 For I the Lord love Judgment, *i. e. true or inward as well as outward Piety*: I hate the outward shew of Piety unless attended also with inward Piety, and consequently the Man that picks not to be guilty of Robbery for to get a Burnt-offering; and therefore in the Blessed times here spoken of, I will direct them to do all their Work of Religion, as well as other common Work, in Truth, and I will make

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an everlasting Covenant with them. 9 And their Seed shall be known among the Gentiles, and their Offspring among the People: all that see them shall acknowledge them, that they are the Seed which the Lord hath blessed. 10 Therefore I, viz. the Jewish Nation or Church then will greatly rejoice in the Lord, my Soul shall be joyful in my God, for he hath cloth'd me with the Garments of Salvation, he hath cover'd me with the Robe of Righteousness, i. e. God shall then give me Occasion to cloath my self in such Attire, as is wont to be worn on Days of Rejoycing; like as a Bridegroom decketh himself with Ornaments, and as a Bride adorneth her self with her Jewels. 11 For as the Earth in the due Season bringeth forth her Bud, and as the Garden causeth the things that are sown in it to spring forth: so the Lord God will cause Righteousness and Praise to spring forth before all Nations, i. e. God in the due time will make the Conversion, and thereon Salvation and Prosperity of the Jews remarkable to all the Rest of the World.

Chap. LXII. For Zion's sake will I, viz. the Messias or Christ, not hold my Peace, and for Jerusalem's sake I will not rest interceding with God for the same; until the Righteousness thereof go forth as Brightness, and the Salvation thereof as a Lamp that burns, i. e. till the Glory and Salvation with which God purposes to honour it, be brought about and illustrious in the Eyes of the World. 2 And the Gentiles shall see thy Righteousness, and all Kings thy Glory: and thou shalt be call'd by a new Name, (as v. 4.) which the Mouth of the Lord shall name. 3 Thou shalt also be most Glorious, even as a Crown of Glory in the hand of the Lord, and a royal Diadem in the hand of thy God. 4 Thou shalt no more be term'd, Forsaken of God; neither shall thy Land any more be term'd, Desolate: but thou shalt be call'd Hephzi-bah, i. e. she that I delight in; and the People of thy Land, Beulah, i. e. married: for the Lord delighteth in thee, and thy Land shall be married as it were to him, i. e. he shall love thy People as a Man do's his Wife. 5 For as a young Man marieth a Virgin, and after that dwells with her; so shall thy Sons dwell with thee for ever, after that I shall marry thee: and as the Bridegroom rejoiceth over the Bride, so shall thy God rejoice over thee. 6 I have set Watchmen upon thy Walls, O Jerusalem, which shall never hold their peace Day nor Night, ye that * are the Lord's Remembrancers by your Prayers, keep not silence; 7 and give him no rest, till he establish, and till he make Jerusalem a Praise in the Earth, i. e. there shall in all Ages be some pious Persons that shall in their Prayers humbly, as it were, put God in mind of his Promises to his Church, and particularly to the Jews, and intercede and pray that he would hasten that Happy Time, when all the Jews shall be converted, and Jerusalem made the Capital of Christ's Kingdom on Earth. And it is the Duty of pious Persons so continually to pray to God for his Mercies, tho' he will most certainly

VI.
Christ will continually intercede with God for the general Conversion of the Jews, that thereon they may be restor'd to their Country, & there enjoy a most prosperous State according to God's Promises.

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certainly make them good in due Time. 8 For the Lord has sworn by lifting up, as it were, his right Hand, and by the arm of his Strength, Surely the Time shall come, when I will no more give thy Corn to be Meat for thine Enemies, and the Sons of the Stranger shall not drink thy Wine, for the which thou hast labour'd. 9 But they that have gathered it, shall eat it, and praise the Lord; and they that have brought it together, shall drink it in the Courts of my Holiness. 10 Go thro', go thro' the Gates; prepare you the Way of the People, cast up, cast up the High-way, gather out the Stones, lift up a Standard for the People of Israel to assemble together and return Home, all Impediments being remov'd, and all things requisite prepar'd for their Return. 11 Behold, the Lord hath proclaim'd unto the End of the World, Say ye to the Daughter of Zion, Behold, thy Salvation cometh; Behold, his Reward is with him, and his Work before him, *i. e. thy Saviour comes to make good all God's Promises to thee.* 12 And hereupon they, *viz. the Gentiles* shall call them, *viz. the Jews*, The holy People, the redeem'd of the Lord: and thou, Jerusalem, shalt be call'd, *i. e. shalt be*, A City fought *to, *i. e. had in great Request and much frequented*, a City not forsaken any longer by God.

VII.

A Prophecy of
Christ's delivering
his Church from
all her Enemies
when the Millen-
nium is come.

Chap. LXIII. Who is this that cometh from Edom, with died Garments, *i. e. Garments died with Blood*, from Bozrah a chief City of Edom? Who is this that is Glorious in his Apparel, travelling in the Greatness of his Strength, *i. e. this that walks like a General marching in Triumph at the Head of a victorious Army?* I that always speak in Righteousness, and am Mighty to save, and accordingly am now come to make good all my Promises, and to deliver my Church, both Jews and Gentiles, from all their Enemies, denoted here by the Edomites as being violent Enemies to the Jews. 2 Wherefore art thou Red or Bloody in thine Apparel, and thy Garments like him that treadeth in the Wine-fat? 3 I have troden (*y*) the Wine-press alone, *i. e. I have slain the Enemies of my Church, denoted by Edom, whence Christ is represented as coming, trampling them with my Feet as Men trample Grapes in the Wine-press at Bozrah aforemention'd remarkable for its Vineyards, and this I have done alone, and of the People there was none with me. For by this Vision or Prophecy I again foretel, that I will tread them in mine Anger, and trample them in my Fury, and their Blood shall be sprinkled upon my Garments, and I will stain all my Raiment with their Blood, i. e. I will utterly destroy all the Enemies of my Church.* 4 For the day of Vengeance so long foretold is now in mine Heart, *i. e. I am now fully purposed to put it in Execution*, and the year of my Redeem'd, *i. e. the time to redeem or deliver my Church from its Enemies* is come. 5 And I looked, and there was none to help; and I wondred that there was none

(y) See Revel. 14. 19, 20. and 19. 15.

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to uphold: therefore mine own Arm brought Salvation unto me, and my Fury, it upheld me, *i. e.* I acted as One that looked for a while to see, if any one of my People could find out human Means to help and deliver them from the utter Ruin they were likely to fall into: but after it was manifest to them that no human Succour was to be had, Those, who should by their Office or Character have stood up in their Defence, either betraying their Cause, or at least wanting Courage to defend it, at which I could not but as it were wonder, since they had so many Assurances from me, to assist them: this being the Case, I was resolv'd to vindicate my Honour my self, and in an extraordinary Manner to shew my Fury on my Enemies, and to save my People. 6 And according to this my unalterable Resolution, when the Season is come for it, I will tread down the People that are my Enemies in my Anger, and (z) make them drunk with the Cup of my Fury, and I will bring down their Strength to the Earth, *i. e.* so as they shall never be able any more to hurt my Church.

7 When this shall come to pass, I the Church of Christ will mention the loving Kindnesses of the Lord, and the Praises of the Lord, according to all that the Lord hath bestowed on us, and the great Goodness towards the House of Israel, which he hath bestowed on them, according to his Mercies, and according to the Multitude of his loving Kindnesses. 8 For he said, Surely they, *viz.* the Jews are my People of Old, and I foresee that their long Afflictions or dispers'd State has so far corrected them, that they are become to me as Children that will not ly, *i. e.* prevaricate or apostatize from the true Faith any more. So he, *viz.* God or Christ was their Saviour. 9 In all their Affliction, wherewith it was requisite to punish them, he had such a compassionate Sense of their Sufferings, that he was as it were afflicted with them: and the Angel of his Presence, *i. e.* Christ or the Second Person of the Blessed Trinity, who was more peculiarly sent by God the Father to conduct them from Egypt, and who by the Shechinah or Pillar of Fire and Cloud, which visibly appear'd to them, and was a visible Token of His and so of the Divine Presence being more immediately with them: this Second Divine Person more particularly then of Old sav'd them: in his Love and in his Pity he redeem'd or deliver'd them out of Egypt, and he as it was in his Arms bare them, and carried them all the Days of Old thro' the Wilderness, till they came into the Land of Canaan, and had subdu'd and possess'd it &c. 10 But they often rebell'd, and vex'd his Holy Spirit: therefore he was turn'd to be their Enemy, and he fought against them, enabling the Babylonians and afterwards the Romans to destroy their State, and carry them Captives or drive them out of their own Country, as they continue at this our present Time. 11 Then, *i. e.* when the Millennium shall draw near, or Time for their final Restoration to their Country,

(z) Compare Revel. 16. 6.

VIII.

Christ will save his Church from the Power of Antichrist out of the same free Mercy which mov'd him to bring the Israelites out of Egypt &c.

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he remember'd, *i. e.* shall remember the Days of Old, even Moses and his *then* People of *Israel*, saying, Where is he that brought them up out of the Sea, with the Shepherd of his Flock? *i. e.* under the Conduct of Moses as their Ruler in Chief under God. Where is he that put his Holy Spirit within him, *i. e.* Moses to direct him to govern the People as he ought? 12 That led them by the right Hand of Moses, with his glorious Arm, dividing the Water before them, to make himself an everlasting Name? 13 That led them thro' the Deep on dry plain Ground, as an Horse go's or carries a Man in the Wilderness or dry plain Ground without tripping, that they should not stumble or meet with any hurt by passing thro' the Red Sea? 14 As a Beast goeth down into the Valley, there to feed and refresh himself in good Pasturage, and take his Rest after a long Journey; so the Spirit of the Lord directing and assisting Joshua, as he had Moses afore, caus'd him, *viz.* *Israel* to rest in Canaan. So didst thou, O Lord, lead thy People in safety from Egypt into Canaan, to make thy self a Glorious Name. And God as it were recollecting these his Mercies formerly shewn to *Israel*, and the End thereof to be in order to increase his Glory in the World; hereby shall be as it were incited again to shew the like Mercies to his People the Jews, in Restoring them Once more and for Ever to their Country on their Conversion to Christianity, and that to the like End as afore, *viz.* to glorify his Name.

IX.

The Church acknowledging its own Unworthiness earnestly prays to God for the hastening of the Triumphant State thereof.

15 Look down, O Lord, from Heaven, and behold me, *viz.* thy People of the Jews from the Habitation of thy Holiness and of thy Glory: where is thy Zeal or Concern for me, and thy Strength or Power which thou wast wont to exert in my Defence or Deliverance, the Sounding or Tearing of thy Bowels, and of thy Mercies which thou hadst formerly toward me? are they restrain'd? 16 Doubtless all our hope of Deliverance from the present long Dispersion and other Calamities is only in this, that thou art pleas'd to look on and style thy self, Our Father. And therefore tho' Abraham be ignorant of us, and *Israel* acknowledge us not, *i. e.* tho' Abraham and our father *Israel* know not our present Condition, nor can help us therein, yet we trust in and pray now to thee for thy Almighty Help, because thou, O Lord, art our Father and our Redeemer, and thy Name is from Everlasting, *i. e.* thy Knowledge and Power and all other Divine Attributes are always equally the same, and therefore thou canst save us now as thou hast formerly done. 17 O Lord, we need not ask, why hast thou * permitted us to err from thy Ways, and * to harden our Heart from thy Fear? it being but a just Judgment on us for our obstinate Unbelief of this Gospel, after the clearest Proofs of the Truth thereof vouchsaf'd unto us. Therefore we beseech thee to return, not for our own sakes, but for thy faithful Servants sake, *viz.* Abraham, Isaac and *Israel*, on whose Account thou madest choice of us for to be formerly thy peculiar People, turn we pray or change the present Condition

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dition of the Tribes of thine Inheritance, and from the several Countries, wherein we are now dispers'd, cause us to return to our own Country. 18 The People of thy Holiness have possessed it, viz. thy Inheritance or the Holy Land, but a little while in comparison: our Adversaries have now a very long time together trodden down thy Sanctuary. 19 We are thine of Old, thou * halt not born Rule over them that now tread down thy Sanctuary, viz. the Turks or Antichristian Party, they were not call'd by thy Name, i. e. they were never thy People or true Worshipers; never worshipping thee, either according to the Mosaical Law before the Gospel, nor according to the Gospel since the Evacuation of the foresaid Law, and Promulgation of the Gospel. Chap. LXIV. Therefore Oh that thou wouldst rent the Heavens, that thou wouldst come down in a Visible and terrible Manner to our Enemies, as thou didst on mount Sinai, that the Mountains might seem to flow down or be melted at thy Presence, as mount Sinai did by reason of the mighty Thundring and Lightning and tempestuous Rain which then attended thy Coming down thereon; 2 that the Mountains may again seem to melt, as when the melting Fire burns, i. e. Fire melts Metal, or when the Fire causeth the Waters to boyl over; Oh that thou wouldst thus appear to make thy Name, i. e. Power and other Divine Attributes known to thy Adversaries, that the Nations may tremble at thy Presence. 3 When thou didst Terrible things formerly on our Enemies, even which we look'd not for, thou (a) camest down in a Visible Manner, or in such a Manner as plainly betoken'd thy more immediate Presence and Interposing in our Bealf, viz. thou camest with great Thundrings and Lightnings and Rain, so that the Mountains flow'd down at thy Presence. 4 * So since the Beginning of the World, Men have not heard, nor perceiv'd by the ear, neither hath the eye seen, O God, besides thee, what he hath prepar'd for him that waiteth for him, i. e. we trust that thou wilt do much Greater things for our Deliverance than Ever thou didst for our Forefathers; and that thou wilt also give us those Blessings, which thou hast long since promis'd to us thy People, and which will far exceed all the Blessings enjoy'd formerly by our Forefathers. 5 Thou meetest, i. e. preventest with thy Blessings him that rejoices, and works, i. e. rejoices to do Righteousness, those that remember thee in thy Ways. But behold, thou art wroth, for we have sinn'd * continually against those Ways, i. e. God's Laws, and shall we be sav'd? 6 * And we are all as an Unclean thing, and all our Righteousnesses are as filthy Rags, i. e. our very best Actions have a great Alloy of Imperfection: * therefore we all do fade as a Leaf, and our Iniquities, like the Wind that blasts Leaves and Fruit, have taken us away, i. e. depriv'd us of thy Blessings. 7 And there is none that lays our Calamities to heart, so that he earnestly

(a) Compare Psal. 18. 7—15. and 68. 8.

PARAPHRASE.

calls on thy Name, none that stirs up himself by the Consideration of our Misery or thy Mercy to take hold of thee, i. e. to flee for Refuge to thy Goodness and Power, and to intercede with thee for averting thy Judgments from us, and thereby as it were to hold thy Hand from striking us, at least any more: * therefore thou hast hid thy Face from us, and hast consum'd us, because of our Iniquities. 8 But now, O Lord, thou art our Father: we are the Clay, and thou our Potter, and we all are the Work of thy Hand. 9 Be not wroth very sore, O Lord, neither remember Iniquity for ever: behold, see, we beseech thee, we are all thy People. 10 Thy holy Cities, (b) viz. Zion and Jerusalem are a Wilderness, Zion is a Wilderness, Jerusalem a Desolation. 11 Our holy and our beautiful House, where our Fathers praised thee, is burnt up with Fire: and all our pleasant things are laid waste. 12 Wilt thou still go on to refrain thy self from taking Vengeance on our Enemies for these things, O Lord? wilt thou continue to hold thy peace, and afflict us very sore?

X.
The Jews were
rejected by God
for their Unbelief
of the Gospel, and
so the Gentiles
called.

Chap. LXV. I am, i. e. will be by the Preaching of the Gospel * made (c) manifest to them, viz. the Gentiles that asked not for me: I am or will cause my self to be found or known of them that sought me not: I said, Behold me, behold me, unto a Nation that was not call'd by my Name, i. e. I will of my own voluntary good Will cause the Gospel to be preach'd to the Gentiles, and thereby call on them to repent and turn to me their God, and will on their embracing the Gospel receive them as my peculiar People for the future, and reject you Jews from being so any longer, till ye repent and turn to me also by embracing the Gospel. 2 And this will I do, because I have spread out my Hands, i. e. used the greatest Importunity all the day unto you to behave your selves Obediently to me, but ye would not, but went on to act as a rebellious People, which walketh in a Way that was not good, after their own Thoughts: 3 A People that provoketh me to anger continually to my Face, that sacrifices in Gardens, and burns Incense upon Altars made of Brick after the manner of the heathen Altars, and not of whole Stones, neither hewn nor polish'd, (d) as I commanded: 4 which remain among the Graves, and lodge in the Monuments, out of some idolatrous Rite or Superstition; which eat Swines Flesh; and Broth of abominable Things, viz. (e) of a Kid sceth'd or boil'd in its Mother's Milk, is in their Vessels: 5 which say nevertheless to others, particularly to the Gentiles, Stand by thy self,

ANNOTAT.

(b) Jerusalem was distinguish'd into two Parts, Old Jerusalem and New, otherwise call'd Sion or the City of David.

(c) So the Hebrew word (render'd by our Translators, Sought) signifies also, and is to be taken in the Sense I have render'd it, as appears from Rom. 10: 20. (d) Exod. 20: 25. Deut. 27: 5.

(e) See Exod. 23: 19. and 24: 16. Deut. 14: 21.

come

P A R A P H R A S E.

come not near to me, for I am holier than thou, or *I esteem thee as unclean*. These are *offensive to me* as a Smoke in my Nose, *they continually provoke my Anger*, as a Fire that burneth all the Day. 6 Behold, it is written before me, *i. e. irrevocably decreed*, I will not keep silence or refrain punishing them, but will recompense, even recompense into their Bosom, *i. e. punish double* 7 your Iniquities, and the Iniquities of your Fathers together, (saith the Lord,) which have burnt Incense upon the Mountains, and blasphemed me upon the Hills: therefore will I measure their former Work into their Bosom, *i. e. visit or punish the Sins of their Forefathers as well as their own upon them*.

8 However thus saith the Lord, As the new Wine is found in the Cluster, and one saith, Destroy it not, for a Blessing is in it: so will I do for my Servants sakes, that I may not destroy them all, *i. e. as it is usual to spare a Cluster of Grapes, and not destroy it by plucking it from the Tree, but letting it grow for the sake of a few good Grapes, that will afford new Wine when ripe; so for the sake of a few good Persons among them I will not destroy the whole Jewish Nation*. 9 And I will bring forth a Seed out of Jacob, and out of Judah an Inheritor of my Mountains: and mine Elect shall inherit it, and my Servants shall dwell there, *i. e. out of the Remnant of the Jews so preserv'd shall at last arise a better Generation, who shall repossess their Country*. 10 And Sharon shall be a fold of Flocks, and the Valley of Achor a place for the Herds to ly down in, for my Peeple that have fought me, *i. e. they shall enjoy Plenty there of my Blessings Temporal and Spiritual*.

11 But ye are they that forsake the Lord, that forget my holy Mountain, *i. e. forsake my Temple and Worship*, that prepare a Table or sacrificial Feast for or to the honour of an Idol call'd * Gad, and that furnish the Drink-offering unto another Idol-god call'd * Meni. 12 Therefore as the word Meni denotes Number, and Gad a Troop, so will I number you to the Sword, and ye shall all in Troops bow down to the Slaughter: because when I call'd, ye did not answer; when I spake, ye did not hear, but did evil before mine eyes, and did choose that wherein I delighted not. 13 Therefore thus saith the Lord God, Behold, my Servants shall eat, but ye shall be hungry: behold, my Servants shall drink, but ye shall be thirsty: behold, my Servants shall rejoyce, but ye shall be ashamed: 14 behold, my Servants shall sing for Joy of Heart, but ye shall cry for Sorrow of Heart, and shall howl for Vexation of Spirit. 15 And ye shall leave your Name for a Curse unto my Chosen, *i. e. the faithful Remnant that shall arise, shall use this as a common Form of Cursing, viz. God do so to me or you, as he did to the wicked Jews*: for the Lord God shall slay thee, and call his Servants by another Name, *viz. that of Christian*. 16 And on the other hand, that he who blesteth himself in the Earth, shall bless himself in the God

XI.

A Remnant of
Israel shall be all
along preserv'd.

XII.

The Jews are
threaten'd with
fore Punishments
for their Sins, and
promis'd a most
Happy State on
their Conversion to
Christianity.

of

of Truth, and he that sweareth in the Earth, shall swear by the God of Truth, *i. e. the common Forms of Blessing or taking an Oath, shall be by mentioning the God of the Christian Church, or by the Gospel as the Word of God, who shall then have fully convinc'd the Jews of his Truth, by having made good all his great Promises relating to this World, as follows, viz. because the former Troubles are forgotten, and because they are hid from mine eyes, i. e. the Servants of God shall for ever after enjoy a most prosperous State here on Earth.* 17 For behold, I create new Heavens, and a new Earth: and the former shall not be remembred, nor come into mind. 18 But be you glad and rejoyce for ever in that which I create: for behold, I create Jerusalem a Rejoycing, and her People a Joy. 19 And I will rejoyce in Jerusalem, and joy in my People, and the voice of Weeping shall be no more heard in her, nor the voice of Crying. 20 There shall be no more *from thenceforward an Infant of Days, nor an old Man that hath not filled his Days, *i. e. there shall be no untimely Deaths, either of abortive Infants, or which never live to Man's Estate; or of old Men who live not out the full Term of Life: for * he that dies but an hundred years old, shall be esteem'd to dy a Child, or as in his Childhood comparatively to the then length of Life; * even he that dies but an hundred years old, shall be esteem'd* accurd as a Sinner, and therefore (f) cut off by Death and not permitted to live longer. 21 And they shall build Houses, and inhabit them; and they shall plant Vineyards, and eat the Fruit of them. 22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a Tree or of the Tree, *viz. of Life, are or shall be then the days of my People, and mine Elect shall long enjoy the Work of their Hands.* 23 They shall not labour in Vain, nor bring forth for Trouble: for they are the Seed of the Blessed of the Lord, and their Offspring with them. 24 And it shall come to pass, that before they call, I will answer, and whiles they are yet speaking, I will hear. 25 The Wolf and the Lamb shall feed together, and the Lion shall eat Straw like the (g) Bullock: yet Dust shall continue to be the Serpent's meat, *i. e. tho' all the Rest of the Creation shall then be restor'd to the like happy Condition they were in before the Fall, yet the Devil and his Angels shall be continued in the same State of Condemnation. But they, viz. not only any Beast or other living Creature or Thing on Earth, but also the Devil and his Angels by tempting to Sin, shall not hurt nor destroy in all my holy Mountain, i. e. any Member of the then Christian Church, says the Lord.*

A N N O T A T.

(f) As Er and Onan the sons of Judah the Patriarch were for their Wickedness, as Gen. 31. 7, 10.

(g) See Chap. 11. 6, &c.

P A R A P H R A S E.

Chap. LXVI. Thus says the Lord, The Heaven is my Throne, and the Earth is my Footstool: where is the House that ye build unto me? and where is the place of my Rest? *i. e. rely not too much on my Temple's being among you, as if that would induce me to save you tho' Wicked: for the Time will come that I will permit the said Temple to be destroy'd for your Sins, and to convince you that I have no need of it.* 2 For all those Things, viz. Heaven and Earth and all therein hath mine Hand made, and by my Power it is that all those Things have been or continued hitherto, says the Lord. Therefore think not that I will spare or preserve you only for my Temple's sake at Jerusalem. But know that I prefer a truly pious Man to my said Temple, as being a living Temple to me. Accordingly to this Man will I look or have regard more than to my Temple among you, even to him that is Poor * or of a contrite Spirit, and trembleth at my Word. 3 Without such true inward Piety, he that kills an Ox for a Sacrifice to me, is as if he slew a Man: he that sacrificeth a Lamb, as if he cut off a Dog's Neck: he that offereth an Oblation, as if he offer'd Swines Blood: he that burneth Incense, as if he blessed an Idol: yea, they have chosen their own Ways, and their Soul delighteth in their Abominations, *i. e. Idolatry.* 4 I also for their due and suitable Punishment will choose to permit their Delusions by their false Prophets, and Teachers, viz. Scribes and Pharisees &c. and will bring their Fears (b) upon them, particularly that Destruction which they fear'd from the Romans, and to prevent which they will crucify Christ: because when I call'd, especially by Christ and his Apostles, none did answer; when I spake, they did not hear: but they did evil before my eyes, and chose that in which I delighted not, viz. Idolatry in respect to their Punishment by the Babylonish Captivity, and Adherence to the Mosaical Rites in respect to their Punishment by the Romans destroying again their Temple and State.

XIII.
The Jews are forewarn'd not to think, that God would save them only for his Temple being among them.

5 Hear the Word of the Lord, ye that tremble at his Word, so as to embrace the Gospel when preach'd to you, Your Brethren that hated you, that cast you out of their Synagogues for my Name's sake, *i. e. for your embracing the Gospel, said by way of deriding Christ and you his Followers,* Let the Lord (i) be glorified, *i. e. do some remarkable thing in Vindication of them, or to prove, that Jesus is as he pretends sent from God, and consequently that his Disciples obey the Will of God in embracing the Gospel.* But He, viz. the Lord shall appear to your Joy, and they shall be

XIV.
The Destruction of the Jews that persisted in their Unbelief of Christ is foretold, and the Preservation of the Believing Jews at the Destruction of Jerusalem by the Romans.

A N N O T A T.

(b) This so exactly agrees with the Case of the Jews as to the Reason assign'd, John 11. 48. for the Killing of Christ, that I can't but think Mr Lowth altogether in the right, in referring the Fears here mention'd (at least especially) to the Fears of the Jews mention'd by St John in the forecited place.

(i) Compare Matth. 27. 40 - 43.

asham'd,

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altham'd, tho' not in the manner or at the time they demanded it for their Conviction, yet at the time when they, together with Jerusalem and the Temple, shall be miserably destroy'd by the Romans, and that in a very remarkable manner, viz. by giving due Warning to the Christian Jews to withdraw from Jerusalem, and retire to Pella, and so to escape the common Destruction of the rest of the Jews. 6 Methinks I hear a Voice of Noise from the City, a Voice from the Temple, i. e. the Noise made by the Romans in assaulting and taking and destroying the City and Temple, and the Noise or Outcries of the Jews that were slain or otherwise destroy'd at that time; so that it may justly be said to be a Voice of the Lord, that rendreth Recompense to his Enemies, viz. the Jews that obstinately or hitherto had rejected Christ or his Gospel.

XV.

The great Increase of the Christian Church on the Preaching of the Apostles, and the Conversion of the Whole Jewish Nation at once, is foretold.

7 Before she travailed, she brought forth: before her Pain came, she was deliver'd of a Man-child, i. e. after the Destruction of the City and Temple of Jerusalem, and so of the Jewish State and Worship, the Christian Church shall increase so suddenly, as that the said Increase may fitly be compar'd to a Woman's bringing forth a Child, before her Pains or Travail came on her. 8 Who hath heard such a Thing? who hath seen such things? shall the Earth be made to receive Seed and bring forth the Growth or Fruit thereof in one day, or shall a whole Nation be born at once? And yet thus it shall be to the Christian Church: for as soon as Zion travailed, she brought forth her Children, i. e. the Christian Church quickly, after the Destruction of the Temple and Jewish Worship there, shall spread it self thro' the World; and at the latter End or Stage of the Gospel-state, the Whole Nation of the Jews shall be converted to Christianity at once. 9 Shall I bring to the Birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the Womb? saith thy God, i. e. it is no Wonder that the Propagation of the Gospel in the former part of the Gospel-state, and the Conversion of the Jewish Nation in the latter part thereof, should thus speedily be brought about, when Each of them is no other than what I have decreed; and therefore when the Time appointed for their being fulfill'd is come, I will by my Almighty Power quickly bring it to pass. 10 Therefore rejoyce ye with Christian Jerusalem, and be glad with her, all ye that love her: indeed ye shall have Cause to rejoyce with her, all ye that shall mourn for her, afore the Triumphant State of the Christian Church is come. 11 * For ye shall suck, and be satisfied with the Breasts of her Consolations: * for ye shall milk out, and be delighted with the Abundance of her Glory, i. e. by your being Members of the Christian Church ye shall be blessed with all Comfort Spiritual and Temporal, and not only so, but shall also live even in a Glorious or Triumphant State here on Earth, all your Enemies being subdu'd. 12 For thus saith the Lord, Behold, I will extend Peace to her like a River, and the Glory of the Gentiles like

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like a flowing Stream: then shall ye suck, ye shall be born upon her Sides, and be dandled upon her Knees. 13 As one whom his Mother comforteth, so will I comfort you: and ye shall be comforted in Jerusalem. 14 And when ye see this, your Heart shall rejoyce, and your Bones shall flourish like an Herb: *by all which Expression from v. 12. is denoted the wonderful Love and Affection God shall shew to the Christian Church, when its Triumphant State or the Millennium is come, and which will be such as can't be better represented than by the several ways, whereby a most fond and tender Mother shews her Affection to her darling Child: and the Hand of the Lord shall be known towards his Servants, and his Indignation towards his Enemies, i. e. then shall the Kingdom or Power of Christ be manifested and set up all over the World, by a distinguishing Protection of his People, and Destruction of his and their Enemies.* 15 For behold, the Lord will come with Fire, and with his Chariots like a Whirlwind, to render his Anger with Fury, and his Rebuke with flames of Fire, *i. e. the Lord shall speedily execute Vengeance on his Enemies, and that in a most dreadful Manner, even destroying them with Fire or Lightning accompanied with terrible Tempests.* 16 For by Fire * as well as by his Sword will the Lord plead with all Flesh or all his Enemies: and by these means the Slain of the Lord shall be many. 17 They that sanctify themselves and purify themselves *after the idolatrous Manner in the Gardens, (k) in Companies* * one after another in the midst of the Garden, eating Swines Flesh, and the Abomination, and the Mouse, *which was one idolatrous Rite, and therefore forbidden (l) as well as the other two aforementioned, shall be consum'd together: and in like manner shall all the Worshipers or Followers of Antichrist be consum'd in the latter days of the Gospel, says the Lord.* 18 For I know and will punish their Works and their Thoughts.

It shall come also to pass in respect of the Well-dispos'd, that I will gather all such out of all Nations and Tongues, and they shall come and see my Glory, *i. e. be converted to Christianity, and so enjoy the Glorious State which I shall then bless my Church with.* 19 * Even I will set a Sign or Standard among them to gather them together; and I will fend some of those Jews that escape of them, *i. e. out of the Nations where they were dispers'd, and are return'd Home on their own Conversion to Christianity, unto the Nations of the Gentiles that are yet Unconverted, viz. to Tarshish (m) or the Eastern parts of the World, to Pul and Lud that are famous for their Skill to draw the Bow, and live in the Southern parts of the World, to Tubal or the North parts, and to Javan * and the Isles afar off, i. e. to the Western parts, that have not heard my Fame,*

XVI.
The Fulness of the Gentiles coming into the Church is foretold, and the Destruction of Antichrist and his Party.

A N N O T A T.

(k) See Chap. 65. 3, 4. (l) Levit. 11. 29. (m) That Tarshish may be taken to denote the East, is plain from 1 Kings 22. 48.

Z

neither

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neither have seen my Glory, at least so as to acknowledge me to be the only True God, and to worship me as such according to my own Rules or the Gospel: and they, viz. the Converted or Christian Jews so sent, as is mentioned in the beginning of the Verse, shall declare my Glory among the said Gentiles, and convert them also to Christianity. 20 And they, viz. all the Gentiles converted to Christianity by the fore said Means, thereupon shall bring all your Brethren, i. e. Jews that live among them and shall then be converted also to Christianity, for an Offering unto the Lord, out of all Nations, upon Horses, and in Chariots, and in Litters, and upon Mules, and upon swift Beasts, to my holy Mountain Jerusalem, saith the Lord, as the Children of Israel bring an Offering in a clean Vessel, into the House of the Lord. 21 And I will also take of them for Priests, and for Levites, saith the Lord, i. e. all that share in this blessed State shall attend on my Service without Distinction. 22 For as the new Heavens, and the new Earth, which I will make, shall remain before me, saith the Lord, so shall your Seed and your Name remain, i. e. such as then live and are Christians shall live to the end of this World. 23 And it shall come to pass, that not only at the New Moons and Sabbaths and other Festivals formerly appointed by me to the Jews, but from one New Moon to another, and from one Sabbath to another, shall there be a Continual Festival, and all Flesh, viz. Gentiles (n) as well as Jews shall come to worship before me, saith the Lord. 24 And at the beginning of this Happy Time, or to make Way for it, as I shall destroy all the Enemies of my Church, so they that are Members of the same shall go forth, and look upon the Carcasses of the Men that have transgressed against me, i. e. Antichrist and his Followers, who shall have in an extraordinary Manner sinn'd against me; for they ly (o) unburied to their greater Reproach, and as Worms shall eat their Carcasses here, so their Worm or Sting or Regret of Conscience, which shall gnaw their Conscience as the Worms shall gnaw their Bodies, shall not dy, neither shall their Fire, i. e. the Fire which shall burn their Bodies after they are rais'd from Death, and sentenced at the last Judgment to Eternal Damnation, ever be quench'd, but both their Bodies and Souls shall be Eternally tormented in Hell, viz. their Souls with everlasting Regret or Grief, and their Bodies with everlasting Fire; and they shall be an everlasting Abhorrence unto all Flesh, i. e. all good Men, both Jews and Gentiles.

A N N O T A T.

(n) See Revel. 21. 24, 26. (o) This seems very Remarkable, as being done by way of just Retaliation for the Antichristian Party causing the Bodies of the Two Witnesses to ly Unburied, after they had kill'd them, as Revel. 11. 7, 8.

THE
Preface to the Prophecy
 OF
J E R E M Y.

THE Prophet *Jeremy* has Himself given us so good an Account of his Family, Native or Dwelling-place, and Tribe wherein his Native-place was situated, that Nothing more needs to be added thereto. For Chap. I. 1. I.
Of the Family and Birth-place of Jeremy. he tells us as to his *Family*, that he was the *Son of Hilkiab* who was one of the *Priests*: Even of the *Priests* that dwelt in *Anathoth*, which therefore may Reasonably be look'd on as the *Native as well as Dwelling-place* of *Jeremy*; and which was in the land or Tribe of *Benjamin*; and that no more than about three miles distance from *Jerusalem*, as *St. Jerom* tells us in his Preface to this Prophecy.

Likewise *Jeremy* has expressly told us, that he began to Prophecy in the *thirteenth* year of the Reign of *Josiah*, Chap. I. 2. From which to the *eleventh* or last year of the Reign of *Zedekiah* (v. 3.) were about *one and forty years*. How long *Jeremy* prophesied After, can't certainly be known now, no Account being left thereof. II.
Of the Time of Jeremy's Prophesying. But that he did prophesy for *some Time* or *Years* After, is evident from his Prophecies to the *Jews which went into Egypt* after the Destruction of *Jerusalem* and the murder of *Gedaliah*: Which Prophecies are contain'd Chap. 42, 43 and 44; and seem plainly enough to prove, that they were deliver'd at some considerable Distance of Time One from the Other. For the First of 'em was deliver'd to the said *Jews*, while they were yet in the habitation of *Chimham* which was by *Bethlehem*, as appears from Chap. 41. 17 and Chap. 42. Their Going from whence into *Egypt* must take up at least a Month or more, there being *Women* and *Children* among 'em, as Chap. 43. 6. The First place they staid or settled at in *Egypt* was *Tabpanbes*, as Chap. 43. 8. And it may well be suppos'd, that they had been there some time, before the Second of the said Prophecies was delivered to 'em there, which is set down Chap. 43. 9—13. After this we learn from Chap. 44. 1. that the *Jews* spread themselves and settled in other different parts of *Egypt* as well as *Tabpanbes*, as at *Migdol*, and *Noph* and in the Country of *Patbros*. Which reasonably implies, that their thus Spreading themselves was, after they were more increas'd by the Birth of *Children* in *Egypt*, and consequently *some years* after their First coming into *Egypt*. Now the Prophecy contain'd Chap. 44. as it was the Last of *Jeremy's* Prophecy at least Extant or now Known of, so was deliver'd to the *Jews* After they were so Spread and settled in different Parts, and consequently After they were increas'd considerably in Number by the

A Birth

Birth of their Children in Egypt: Whence it will necessarily follow, that this Last Prophecy was deliver'd *several years*, at least *ten or twelve or more*, after the Jews came into Egypt. And that it might be so long After, nothing hinders as I can think of; I am sure, *not the Age* of the Prophet of which I come next to speak.

III. That *Jeremy* was a *very young* Man when he was call'd to be a Prophet, is evident from Chap. I. 6. It is likely he was not above *Twenty or One and twenty*. But however let it be suppos'd that *Jeremy*.

he was five and twenty, or even *Thirty*. According to this last Supposition, he was but about *Threescore and eleven or twelve* when he came into Egypt. For as afore has been observ'd, from the *Thirteenth* of the Reign of *Josiah* when he began to prophesy, to the *eleventh* of *Zedekiah* were but about One and forty years. And supposing it was a whole year After before the Jews came into Egypt, this with the other one and forty years will make but two and forty. To which add *Thirty* as the Number of the years of *Jeremy's* Age when he began to prophesy; the whole will amount but to *Threescore and twelve* for the *Age* of *Jeremy* when he came into Egypt. So that supposing his last Prophecy abovemention'd was not deliver'd till *Ten Years* after his Coming into Egypt, He would be then but *Fourscore and two* years Old when he deliver'd the said Prophecy: Which is no Unreasonable Age to have suppos'd him to have liv'd to, especially if the Circumstances of the Sacred History point out such an Age. But since it may very Well, if not Better, agree with what is said Chap. I. 6. of *Jeremy's Youth*, when call'd to the Prophetical Office, to suppose that he was but *Twenty or One and twenty*; it will hence follow, that *Jeremy* was but *Threescore and twelve or thirteen*, when he deliver'd his Last Prophecy, even supposing the said Delivery not to have been till *Ten years* after the Jews came into Egypt. And it will Readily be granted, that *Threescore and twelve or thirteen* is no Incredible Age for *Jeremy* to have Arriv'd at. I can't omit Observing further, that if we will but suppose *Jeremy* to have liv'd but about *four or five* years more, which is also not an Incredible Age, even tho' he was *Fourscore and two* when he deliver'd his Last Prophecy; then he liv'd long enough to see his Own Prophecies fulfill'd concerning the *Conquering of Egypt by Nebuchadnezzar*, and the *Punishment of those Jews* that would wilfully and contrary to God's Command go into Egypt. For it was about the *fifteenth year* after the Destruction of *Jerusalem*, that *Nebuchadnezzar* invaded *Egypt* and quickly *Over-run and Conquer'd it All*. By which means the Jews that had fled thither falling again into his hands, he *slew them All* that had not afore perish'd by *Famine*, excepting only a *very Few* whom he brought back or permitted to *return into Judah* their own

own Country, according to Chap. 44. 27, 28. It may very Reasonably be suppos'd, that those Few that were permitted so to Return, were *such as were Forced against their Own Wills*, by *Azariah* and *Johanan* &c. as Chap. 43. 2—6, to go along with 'em into Egypt contrary to the Command of God. And I can't but think that our Prophet himself and *Baruch* were *Two* of those Few that return'd into Judah. For it is most Reasonable to suppose, that *Nebuchadnezzar* being acquainted by *Jeremy* on his Coming into Egypt, how he and several of the other Jews had been *Forced into Egypt*, thereupon *Nebuchadnezzar* order'd all such Jews as had *Forced 'em*, to be slain, as they fell into his hands; and permitted *Jeremy* and All the Rest who were Unwilling (as *Jeremy* acquainted him) to have gon into Egypt, to Return into Judah. This is no other Favour than may be most Reasonably suppos'd to have been granted to *Jeremy* and the Rest on his account by *Nebuchadnezzar*, if it be but remember'd, How well known *Jeremy* or at least his Character was to *Nebuchadnezzar* long Afore, and what great Favour *Nebuchadnezzar* had afore shewn to him at the taking of Jerusalem. *Jeremy* and *Baruch* &c. being return'd into Judah, there probably continued living Quietly under the Protection of *Nebuchadnezzar*, till *they Both died in Peace in their own Country*: This being no other than what is Agreeable to God's most gracious Promises to *Each* of 'em, viz. to *Jeremy* Chap. I. 18. and 15. 20, 21. and 20. 11. and to *Baruch* Chap. 45. 5. As for *Jeremy's* being *ston'd to Death by the Jews* in Egypt for preaching there against their Idolatry, or being *put to Death by Pharaoh Hephraib* for prophesying against him, as there is no good Grounds for such Traditions, so they are the rather to be look'd on as Fabulous, as *not being Agreeable* to God's foresaid Promises to *Jeremy*.

As to the Prophecies of *Jeremy*, it is evident from several Texts therein, that there were *several Collections* made of 'em at *several Times*. The First was That mention'd Chap. 36. When in the fourth year of *Jehoiakim* God order'd *Jeremy* to take a Roll of a Book, and to write therein All the Words that he had spoken to him against *Israel*, and (or Even) against *Judah* and against all the Nations, from the Day He spake (first) unto him from the days of *Josiah* (viz. from the thirteenth year of his Reign as Chap. 25. 3.) even unto This Day. According to which account the Collection then made contain'd all the first twenty Chapters, the twenty fifth, the twenty sixth, the thirty fifth, the thirty sixth, the forty fifth, and all that follow to the fifty first inclusively. The second Collection is That mention'd Chap. 30. 2. where *Jeremy* is again order'd to write all the Words that God had spoken unto him in a Book: Which Order was given in the Reign of *Zedekiah*, and that after the fourth year of his

IV.
Of the several Collections made of *Jeremy's* Prophecies; and first of the first Collection.

Of the second Collection.

Reign, as may Reasonably be infer'd from Chap. 28. 1. So that this Second Collection contain'd, besides what was contain'd in the Former, five more Chapters viz. from the Beginning of the *twenty seventh* to the end of the *thirty first* Chapter. The third Collection Of the Third Collection. was made presently after the Destruction of Jerusalem, as may be plainly infer'd from the *Preface of Jeremy* himself, which stands at the Very Beginning of this Book Chap. I. 1—3. For there it is said, that the *Words* or Prophecies contain'd in the Collection then made, were such as were deliver'd from the *thirteenth* year of the Reign of *Josiah*, to the end of the *Eleventh* year of *Zedekiah*, even to the *Carrying away of Jerusalem Captive in the fifth month*. So that this Collection contain'd *ten Chapters* More than the Second viz. Chap. 21, 22, 23, 24 and 32, 33, 34, 37, 38, 39: That is, this Third Collection contain'd All the present Book of Jeremy, excepting *seven* Chapters, which remain to be spoken of. As the third Collection ends at Chap. 39, So all from the beginning of Chap. 40, to the end of Chap. 44, contains an Account of *Jeremy* himself and the *Other Jews* that were *left still in Judea* by Order of *Nebuchadnezzar*; and more especially therein is related, How after the Murder of *Gedaliah*, *Johanan* and Other Chief men among 'em, would go into *Egypt*, and force All the rest to go Along with 'em, even Contrary to the Express Command of God. Whereupon there are set down also the Prophecies deliver'd by Jeremy to 'em on these Occasions, and their Idolatry in Egypt. Wherefore the Particulars contain'd from Chap. 40 to 44 inclusively being such as were *transacted After the Time when* the Third Collection was made, it follows that the *said Chapters* must be likewise added to the former Prophecies of Jeremy *After the Third Collection*; and that probably by *Jeremy* himself or else *Baruch* after their Return out of Egypt into Judea, of which I have spoken Above. So that the *Book of Jeremy*, as it is at present, was made up by *Four several Collections* or Degrees, leaving out What is now adays call'd the *Fifty second or Last Chapter* of the said Book.

V. For the said Chapter is Rather to be look'd on, and What is was at first design'd as an *Introduction* to the following *Lamentations of Jeremy*; It being Very proper for that purpose, as commonly esteem'd the *last* containing a *short Narrative* of the *Destruction* of the *Kingdom of Judea*, and of the *City and Temple of Jerusalem*; which are the *Sub-ject* of the said *Lamentations*. On which Account it might Very rather an *Introduction* to *tations*; tho' Now Imprudently separated from 'em, and made the *the Lamentations* *Last Chapter* of the *Book of Jeremy's Prophecies*. Wherefore I have not scrupled to correct such a palpable Fault; and to restore the Contents of the said Chapter to their First and True Design; by placing 'em in my Paraphrase as an *Introduction* to the *Lamentations*. On

On the like Account I have not scrupled to *restore* to their Proper and Primitive places the Contents of such Chapters, as Now adays stand Apparently Out of their proper Places in our Bibles, and so breed great Confusion in the Reading of this Book. Since we are told Chap. I. 2. that Jeremy began to Prophecy in the days of *Josiah*, it would be but Reasonable on that Account to assign the Beginning of this Book to the same Reign. But there are Other also and more exprefs Reasons for it. For Chap. I. 4—10. contains an Account of Jeremy's Mission or Call to the Prophetical Office, and therefore was Certainly in the Reign of *Josiah* wherein he began to prophecy. And the Visions of the Twig of the *Almond-tree* and of the *Boiling pot* were most Probably or rather Certainly at the same time with his Mission, as may be infer'd from the two last Verses of Chap. I. That All from Chap. 2. 1. to Chap. 3. 5. was in the same Reign may be Reasonably infer'd, not only from what is Already said, but also from This, that what follows Chap. 3. 6 &c. is expressly said to have been deliver'd in the days of *Josiah*; and therefore it is but Reasonable to suppose that What go's Afore it, and comes between Jeremy's Mission and Chap. 3. 6. was likewise in the days of *Josiah*. All that follows from Chap. 3. 6. to the end of Chap. 6. being but One continued Prophecy, therefore must All of it have been deliver'd in the days of *Josiah*. And thus it has been shewn that All the first six Chapters are either Expressly refer'd, or most Reasonably to be refer'd to the Reign of *Josiah*. As for the great Impiety the Jews are Charg'd with in the said Chapters, this is no good Objection against the Prophecies therein contain'd being deliver'd in the Reign of *Josiah*, who was a most Pious person himself. For notwithstanding All his Care and Endeavour to make a general and Thorough Reformation, He could not do it any Further than as to Outward and Open Acts: the Generality of his Subjects still retain'd in their Hearts their Old Inclination to Idolatry and other enormous Impieties; which is expressly taken Notice of Chap. 3. 10. And God foresaw that as soon as good *Josiah* was dead, their said Inclinations would presently break out into Open and Publick Acts, as they did All along the succeeding Reigns. And I have Elsewhere and that more than Once observ'd, that it was Usual with God in the Reign of a Good King to prophecy by way of Warning against the Evils and Corruptions which he foresaw would be Generally practis'd in a succeeding Wicked Reign. Accordingly what is contain'd in the Prophecies in the six first Chapters, tho' deliver'd in the Reign of Good *Josiah*, yet were graciously design'd by God as Forewarnings to the Jews against running again into All Impiety in the succeeding Reigns, as they did nevertheless.

The Reign of *Jehoahaz* or *Shallum* being but three months as
2 Kings

VII.
Of the Pro-

VI.
Of the True
Order of the
Prophecies,
and other Con-
tents of this
Book. And
First of the
Prophecies,
&c. deliver'd
in the Reign
of *Josiah*.

phesies deliver'd in the Reign of *Jehoiakim* and their True Order.

2 Kings 23. 31. it is not Unlikely that Jeremy might have no Prophecy deliver'd to him in his short Reign, especially God designing his Reign should be thus short, perhaps because He was set up by the People to the Injury of the Right of his Elder Brother *Jehoiakim* to the Crown. However that be, God designing his Reign should be thus short, and so that he should not have much Time to do Hurt, might therefore deliver no Prophecy to Jeremy in his Reign; but defer it till *Jehoiakim* should be possess'd of the Crown according to his Birth-right: Who being to Reign a much longer time viz. *eleven years* 2 Kings 23. 36; therefore might do great Evil in that time; and so there was great Occasion often to reprove Him and his People by Admonitions and Prophetical Denouncing of Judgments against'em. Accordingly All from the Beginning of Chap. 7. to the end of Chap. 20. is refer'd to the Reign of *Jehoiakim* by some Learned Men, and that I think Very Rightly. Thus the *Chronological Dates* added not long ago to the Margin of our Larger Bibles, by the late Bishop *Lloyd* (as was said) who was Well skill'd in these matters, refer the Beginning of Chap. 1. &c. to the year 629 before Christ, and Chap. 6. to the year 612 before Christ. And so according to these Dates the first six Chapters were deliver'd in the Reign of *Josiah*, who according to the said Bp. or Mr. *Marshall's* Tables began his Reign in 641 before Christ, and was kill'd in 610 before Christ. Whereupon *Jehoahaz* was set up to be King by the People, but after three months was depos'd by *Pharaoh Necho*, and the elder Brother *Jehoiakim*, to whom the Kingdom belong'd by Birth-right, was made King by *Pharaoh*. So that *Jehoiakim* began his Reign about the end of 610, or the beginning of 609 before Christ. Which dates are therefore annex't in the Margin of our Bibles to the Beginning of Chap. 26. And to the Beginning of Chap. 7. is annex't the Date of 600 before Christ, and all the following Chapters to the 20th inclusively are refer'd to some year between 609 and 600 before Christ, and so to the Reign of *Jehoiakim*, for he was not kill'd till the next year viz. 599 before Christ according to the foresaid Bishop. What follows in Chap. 21. is expressly assign'd unto the Reign of *Zedekiah*; and to the same Reign most probably belongs Chap. 22 and 23. they being *One continued Discourse* with Chap. 21. and containing a Repetition of the Prophecies concerning the Fate of *the last two Kings* before *Zedekiah*, the said Repetition being made that thereby *Zedekiah* might be the more work'd on to Repentance. Chap. 24 is expressly ascrib'd also to the Reign of *Zedekiah* v. 1 and 8. As for Chap. 25 it is expressly assign'd v. 1. to the Reign of *Jehoiakim*, and to the *fourth* year of his Reign. And Chap. 26 is expressly refer'd v. 1. to the *Beginning of the Reign of Jehoiakim*. Whence it plainly appears

pears that these two last Chapters are by some means or other here quite *misplaced*, as being *parted* from the Other former Chapters which belong to the Reign of *Jehoiakim*, by four Chapters coming between viz. Chap. 21 &c. to 24 inclusively which belong to the Reign of *Zedekiah*. These two Chapters viz. 25 and 26 are also *Misplaced* in reference *One to the Other*: for Chap. 26. is expressly refer'd v. 1. Simply to the *Beginning* of *Jehoiakims* Reign, whereas Chap. 25. is expressly refer'd v. 1. to the *fourth* year of the said Reign, and consequently should Succeed in *Order* what is contain'd Chap. 26. as well as it did in *Time*. In short Chap. 26. being expressly assign'd v. 1. to the *Beginning* of *Jehoiakims* Reign, should therefore stand likewise at the *Beginning* of all those Chapters which belong to *Jehoiakims* Reign, and consequently should stand as in its *Right or Proper* place before what is commonly call'd Chap. 7, which should rightly be Chap. 8, and this Chap. 26 should be Chap. 7. And so all would be Right or the Chapters would follow in *Order of Place* agreeable to their *Order of Time* from Chap. 6. to end of Chap. 20. The four next Chapters belonging to the Reign of *Zedekiah* as is Above observ'd, should therefore be there Omitted, and so Chap. 25. which is expressly refer'd v. 1. to the *fourth* year of *Jehoiakims* Reign should follow immediately after Chap. 20. and thus *All the Chapters so Far* belonging to *Jehoiakims* Reign would ly together in their proper Order. I say, *All the Chapters so Far*, because there are three others belonging to the same Reign Namely Chap. XXXV. is expressly refer'd v. 1. to the *days of Jehoiakim*, and Chap. 36. 1—8. is more particularly refer'd to the *fourth Year of Jehoiakim*: To which also belongs Chap. 35. it being in the *fourth* year of *Jehoiakim* that *Nebuchadnezzar* came against *Jerusalem*, on whose coming the *Rechabites* betook themselves to *Jerusalem for fear of the Army of the Chaldeans* as Chap. 35, 11. So that as these two Chapters stand very properly together, so it appears from what has been said, that they are both to be placed Properly or according to their true Order immediately after Chap. 25. Which is likewise expressly refer'd v. 1. to the same *fourth* year of *Jehoiakim*. After Chap. 36. 1—8. follows in *Order of Time*, and consequently should follow in *Order of Place*, what is contain'd in Chap. 45. For it is expressly said v. 1. thereof, that it contains *The word that Jeremy spake unto Baruch, when he had written these Words.* (viz. mention'd Chap. 36. 2.) in a *Book at the Mouth of Jeremiah, in the FOURTH year of Jehoiakim*; and so in the same year wherein was deliver'd or done what is related Chap. 25. and 35 and 36. 1—8. What follows Chap. 36. 9. is Here expressly said to have been done in the *fifth year of Jehoiakim*. The said Kings then *cutting the Roll* in which were writ the foregoing Prophecies of

of Jeremy, and *casting it into the Fire* that was Afore him, was such a Sign of an Heart Harden'd in Wickedness so as not to be Reclaim'd by any Exhortations or Threats ; that it may well enough be suppos'd, that God in his just Judgment left him to Himself, and sent *Jeremy* no more with any New Prophecies to him or the People, except That contain'd Chap. 22. 13—19. which I suppose was denounced against *Jehoiakim* not long afore his Death, the manner of which and his Burial are there foretold v. 18, 19. There is another Prophecy contain'd in the same Chap. 22. 1—12. and plainly relating to the *Beginning* of *Jehoiakims* Reign, as appears from v. 11, 12. where *Shallum* or *Jehoahaz*, (who was set up by the People to be King after the Death of his Father *Josiah*, tho' Younger than *Jehoiakim*, as is above observ'd) is spoken of as *Newly deposed*, and *carried away Captive* by the King of Egypt. These two Prophecies, tho' deliver'd at first in the Reign of *Jehoiakim*, yet are not distinctly mention'd under that Reign, because *Jeremy* (as seems Clear to me) was order'd by God to *repeat the said Prophecies* to *Zedekiah* or *in his Reign*, for which reason he omitted mentioning 'em Distinctly among the other Prophecies in the Reign of *Jehoiakim*, that he might not repeat the same Prophecies Twice. And thus I have taken Notice of all the Prophecies belonging to the Reign of *Jehoiakim*, and of the Order wherein they ought to be placed in our Bibles according to the Order of Time wherein they were deliver'd.

According to the *Chronological* Dates aforementioned, there is supposed a much Greater Confusion to be in the Placing of the Prophecies belonging to *Jehoiakims* Reign, than I do suppose. For according to the said Dates it is suppos'd, that All contain'd from the Beginning of Chap. 7. to the End of Chap. 20. (except only Chap. 11 and 12) were deliver'd after what is contain'd Chap. 36 ; or after the fifth year of *Jehoiakim's* Reign. This I conjecture to be suppos'd, because it being said 2 Kings 23. 36. that *Jehoiakim* reign'd Eleven years, it follows that he reign'd six years after what is contain'd Chap. 36. of *Jeremy* ; and it seems Unlikely, that in All the said six years there should be No More than One prophecy deliver'd, viz. That in Chap. 22. 13—19. But I have Above taken Notice of a Very good Reason, why God might not Vouchsafe any More Prophecies, or send *Jeremy* with any More Warnings to *Jehoiakim*, after the fifth year of his Reign, viz. Because then it was that he cut the Roll and cast it into the Fire, as Chap. 36. 23 ; which was a sufficient Token of an Heart harden'd, and Not to be Reclaim'd by any Warnings. So that it is No Wonder, or Unlikely, that God vouchsafed to *Jeremy* No prophecy concerning *Jehoiakim* or *Judah* after the fifth year of his Reign, except only That wherein

wherein was foretold the Ignominious Manner of *Jeboiakims* Death and Burial, Chap. 22. 13—19. Besides I have observ'd no Reason, why all the Chapters, from the Beginning of the *Tenth* to the End of the *Twentieth*, should be suppos'd to have been *Antecedent* to Chap. 7, 8 and 9, as to the *Time* wherein their Contents were deliver'd by *Jeremy*. But on the Contrary I think there is a Very good Reason, why We should suppose Chap. 7. to follow in *Order of Time* immediately or next after Chap. 26. For, as it expressly said Chap. 26. 1. that the Contents of the said Chapter were deliver'd in the *Beginning of the Reign of Jeboiakim*: So by comparing what is said Chap. 26. 6. with what is said Chap. 7. 12 &c, it may I think be Most reasonably infer'd, that the Contents of Chap. 7. were deliver'd *Next after* the Delivery of the Contents of Chap. 26. For as Chap. 26. 6. it is said, *Then will I make this House like Shiloh &c*: So Chap. 7. 12 &c. it is said, *Go ye now to my Place which was in Shiloh &c*.—*Therefore will I do unto this House—as I have done in Shiloh*. Which is a Reasonable Proof to Me, that the Prophecies in Chap. 26 and 7 were deliver'd Not long One after the Other, Viz. that in Chap. 26. first, and then the Other in Chap. 7. For *Jeremy* being Apprehended for that in Chap. 26. and being Like to be put to Death for the same, but deliver'd therefrom by the special Interposition of Providence thro' the means of *Abikam*; After such his Delivery He was order'd by God in some short time After to go Again and deliver the *Purport of the former Prophecy* in much *Larger Terms*, to certify the Jews the More, that the said Judgment of the *Destruction of their Temple* should as Certainly come to pass, as *Shiloh* was Already destroy'd, unless they Repented. And thus I have said All I think Requisite, to be said of the Prophecies deliver'd in the Reign of *Jeboiakim*.

The next Reign was That of *Jeconiah*, or more shortly *Coniah*, otherwise call'd *Jeboiachin*: which tho' no longer than that of his Uncle *Shallum* viz. but *three Months* as 2 Kings 24. 8. yet differs from the Other in this respect, that *Jeremy* had a special Prophecy during his short Reign and Concerning Him: Namely that contain'd Chap. 22. 20—30. The said Prophecy was *Afterwards Repeated to Zedekiah*, and therefore inserted in the said Chapter (together with and after the two Prophecies therein relating to his Father *Jeboiakim*) for the Reason above mention'd, while I was speaking of the said Prophecies relating to *Jeboiakim*.

We are now come to the Prophecies deliver'd in the Reign of *Zedekiah* the last King of Judah. It has been Afore observ'd, that Chap. 21. is expressly refer'd v. 1. to this Reign; and that it is but Reasonable to suppose that Chap. 22 and 23. were deliver'd in the same Reign and at the Very same time, and that Chap. 24 is

VIII.
Of the Prophecy concerning *Jeconiah*.

IX.
Of the Prophecies in the Reign of *Zedekiah*.

B

expressly

expresly refer'd v. 1 and 8, to the same Reign. But now it is evident that Chap. 21. was not deliver'd till toward the latter end of *Zedekiah's* Reign, it being said v. 2. thereof that *Nebuchadnezzar makes War against Us*, which was not till about the ninth year of *Zedekiah* 2 Kings 25. 1. so that it is Certain that altho' these prophecies Chap. 21, 22, 23 and 24. stand Afore the Rest in Our Bibles, yet there were Other Prophecies deliver'd Afore these in the Reign of *Zedekiah*. For thus we are expresly told Chap. 28. 1. that what follows in the said Chapter, was transacted *in the Beginning of the Reign of Zedekiah*, and more particularly *in the fourth Year* thereof. And the three next following Chapters viz. 29, 30 and 31. may very well be suppos'd to have been deliver'd next in Succession of Time. So that it is Certain that Chap. 28. and Reasonable to suppose that likewise Chap. 29, 30 and 31, should all stand before Chap. 21, 22, 23 and 24, were they put in their due Place, or that *Order of Place* which is Agreeable to the *Order of Time* wherein they were deliver'd. How the Contents of Chap. 21. (and so of the three following) came to be put so far out of their Proper places, seems to me to be Easily accounted for. Viz. there being Mention made Chap. 20. of one *Pashur*, and likewise Chap. 21. of a *Pashur*, some Ignorant Scribe that did not observe that these were different Persons, hence infer'd that the Contents of Chap. 21. ought to follow immediately after Chap. 20, and so writ it: the Copy out of which he writ, being *not all writ in one continued Roll* or Book, but in *several lesser and distinct Rolls*; and so Room left for Scribes, or Transcribers to misplace these and other Chapters, by writing the Contents of the said Rolls one after the other, either as the pleased or judg'd Best, or as the Rolls happen'd to come into their Hands. And as it is certain that Chap. 28. should stand before Chap. 21; So it is sufficiently certain to any Unbigotted person, that Chap. 27. does refer to the Reign of *Zedekiah*, and consequently should stand the First of all the Prophecies in his Reign, as being First deliver'd. Indeed according to the present Hebrew Text the Chapter begins thus: *In the Beginning of the Reign of Jehoiakim* &c. But that *Jehoiakim* is here Miswritten by some Transcriber instead of *Zedekiah*, is sufficiently Evident from v. 3. where the Yokes to be made are order'd to be sent to the Kings there mention'd, *by the Messengers* i. e. their Ambassadors *which come unto Jerusalem to Zedekiah King of Judah*. Besides the Syriac Version, which was made from the Hebrew, and is the Oldest next to the Septuagint, expresly reads Chap. 27. 1. *In the Beginning of the Reign of Zedekiah* &c. In the present Copies of the Septuagint Version the First Verse of this Chapter is left out, as it was in *St. Jerom's time*. The Reason of which seems to be,

because

because the said Verse, as it stands in the Hebrew text, seem'd plainly to such as first left it Out of the Septuagint, to be Faulty in reading *Jeboiakim*. That it was Once read or at first translated by the Septuagint Interpreters, as it still stands in the Syriac Version viz. *In the beginning of the Reign of Zedekiah &c.* may be Reasonably infer'd from the Arabic Version which was made from the Septuagint, and has it still so. Lastly, how Chap. 27. 1. came to be falsly written thus, *In the Beginning of the Reign of Jeboiakim* instead of *Zedekiah*, may Easily be accounted for viz. Chap. 26. 1. beginning in the same manner, thence some Heedless Transcriber wrote Chap. 27. 1. just so Too, the Name of *Jeboiakim* still running in his Head, and he not duly heeding his Copy. On all these Accounts it is not I think to be Reasonably doubted, but the True or Original Reading of Chap. 27. 1. was, *In the Beginning of the Reign of Zedekiah*. And therefore it ought to be placed First of all the Prophecies deliver'd in the said Reign; which as Far as I have hitherto spoken of, ought to stand thus viz. Chap. 27. and so on to the end of Chap. 31. Then Chap. 21. and so on to the end of Chap. 24. Then follows next in Order of Time Chap. 34. For as Chap. 21. &c. was deliver'd when *Nebuchadnezzar was making War* (as v. 2) that is, preparing for War or Actually marching against Jerusalem: So Chap. 34. 1. we are told, that *Nebuchadnezzar then Actually fought against Jerusalem*. Chap. 35 and 36. being Expressly refer'd v. 1. of each to the Reign of *Jeboiakim*; Chap. 37 and 38. are the next in Order of Place as well as Time that belong to the Reign of *Zedekiah*. For they contain what was done, when, *after the Chaldeans had besieg'd Jerusalem for some time*, they broke up the Siege for to go and fight the Egyptian army, that was coming or said to be coming to the Relief of Jerusalem, as Chap. 37. 5. After Chap. 37 and 38 are to be placed in due Order Chap. 32 and 33. For Chap. 32. 2. we are told that Jeremy was Then shut up in the Court of the Prison, of which we have an Account given how it came to be done Chap. 37. 15 &c. to the end of Chap. 38. Besides it is expressly said Chap. 32. 1. that the Prophecy therein contain'd was in the tenth year of *Zedekiah*, which was the last but one of his Reign; and the Contents of Chap. 32 and 33. are Very agreeable for a *Final Prophecy* just before the taking and Destruction of Jerusalem. For therein is contain'd an Account of God's Ordering Jeremy to buy the Field of his Uncles Son, as a *Token of the Certainty of the Jews Return to their Country* after the Time appointed by God; as also a *Very Large Promise of God himself* to the same Purpose; with an Assurance however repeated to them, that the City should be then taken and burnt by the Chaldeans, and the King and People carried Captive. After Chap. 32 and 33,

comes in Order Chap. 39. being Apparently the Last Chapter relating to the Reign of *Zedekiah*, as containing an Historical Account of the Taking of *Jerusalem* and *Zedekiah* by the Chaldeans, and what follow'd.

X. The following Chapters from the 40th to the 44th inclusively stand in their due Order in our Bibles. Chap. 45. ought to be plac'd between v. 8 and 9 of Chap. 36. as has been Above observ'd. Chap. 46 and so to Chap. 51. stand likewise in due Order, or such as they were writ in, or order'd to be writ in, by Jeremy himself. For tho' the Prophecies contain'd therein were deliver'd at several Times, and different from the Order wherein they are writ: yet as they were *All put thus together* as being Prophecies against *Heathen Nations*, and so judg'd Best to be so put together *at the End* of the Book, that they *might not interrupt the Series or Course* of the Prophecies concerning *Judah*, by being inserted among 'em according to the Order of Time wherein they were deliver'd: So in placing the said Prophecies concerning the said *Heathen Nations*, the Prophecy against *Babylon* seems to be put *Last*, as being *Last of all* to be fulfill'd. And the two Prophecies against *Egypt* seem to be put *First*, because next to *Babylon* *Egypt* was the *First* or Chief of the *Heathen Nations* prophecy'd here against. As to the Other Nations, it was Indifferent on this or any other Account, how they were placed. As for Chap. 51. I have Elsewhere observ'd, that it is Properly an *Introduction* to the *Lamentations*.

XI.
Of the Mis-
placing of se-
veral Prophe-
cies or Parts
of this Book.

Thus I have gon Along the Chapters of this Book, and shewn, What I take to be the *proper Order* wherein the Contents of the said Chapters ought to be placed. As to the *Occasion* of the Contents of the said Chapters coming to be so much *Misplaced*, there is Room at this Distance Only for Conjecture. One and the First Occasion thereof might be the *most Unsettled and Confused State* of the *Jews*, wherein the Far greatest part of these Prophecies were written: which might well hinder *Jeremy* and *Baruch* his *Amanuensis*, and Any others that were disposed to have done it, from taking due Care or using all Proper Means, for transmitting to Posterity the said Prophecies in their due Order, by having *several Copies of 'em transcrib'd*, and those *laid up where they might not be injur'd*, and so *disorder'd*. Hence probably there was No other, or but a Very Few more Copies of this Book transcrib'd, than what *Jeremy* and *Baruch* themselves kept. And considering how not only the Other Jews but *Jeremy* and *Baruch* themselves, were forced to move from Place to Place after the Destruction of *Jerusalem*; it is No Wonder, if by such Forced Movements the Copies they had with 'em were *Often disorder'd*; especially if we further consider that the Way of Writing Books in those Days was in
Single

Single Rolls some how fasten'd together only at one End, somewhat like the Sheets that make up a Chancery-bill or the like. So that if the string which fasten'd the End of the Rolls hapned to break or the like, without present Care, which could not always be taken in such an Unsettled Condition, the *Single Rolls*, and so the *Order of the Prophecies*, might Easily and Presently be *confounded*; and unless the Person who had the Copy, or some other with or near him, knew how to Reduce again the Rolls into their proper Order; being Once disorder'd, they must continue so; and Not Unlikely become more and more Disorder'd by New Accidents. By such Means the Copies of *Jeremy* might be disorder'd before the *Review*, which *Ezra* made of the Holy Scriptures.

But if so, it seems strange that *Ezra* should *not reduce* the several Parts into their *proper Order*; especially such Parts as are *evidently shewn* to be *misplac'd*, by the *Dates* prefixt thereto by *Jeremy* himself. Cou'd I bring Myself to Believe, as Some do, that *Baruch* put together the Collection of these Prophecies which he made, *without any Regard to the Order of Time*; then I Cou'd as well Believe, that *Ezra* likewise thought it *Not material*, to Reduce the Prophecies to their proper Places according to Order of Time. As for the Collections of the *Psalms* being made *without Regard to Order of Time*, the said Collections were made by such as had *Not Opportunity to know the true Place* of several or most of the *Psalms* as to *Order of Time*; forasmuch as the Collectors liv'd a Good time, if Not some Ages, after some of the *Psalms* were penn'd; and so could do No other than *put 'em together*, as they *met with 'em*. But now *Baruch* being *Amanuensis* to *Jeremy*, and as such, having writ out the Prophecies of *Jeremy* at the several Times aforementioned; *can't* Reasonably be suppos'd to have been *Ignorant* of the *due Order*, wherein the Prophecies *ought* to have been *placed*, as to *Order of Time*. And therefore to suppose, that *Baruch* should *notwithstanding put together* the said Prophecies, *without any Regard to Order of Time*, is a Very hard Supposition in reference to *Baruch*; forasmuch as it Argues him to have been Guilty of downright Supine and Wilful Carelessness in a Matter of No small Moment. Which being Too great a Crime to suppose so Good a Man guilty of, It may even Thence be Reasonably infer'd, that he was *Not guilty of it*, but took *due Care to place* the Prophecies in their *proper Order*, as to the *Order of Time*. Besides there is *No such Reason* for having *Regard to the Order of Time* in the Collection of *Psalms*, as there is in the Collection of *Jeremy's Prophecies*. Each Psalm is as a Distinct Entire Composition of Itself, and so has No Dependence on, or Necessary Connexion with any other Psalm, in Order to its being Rightly understood. But the Prophecies of *Jeremy*,

XII.

remy, not only relate to, but are Actually mixt with several *Historical Relations of Matters of Fact*; for the Better and Right understanding whereof it is *Absolutely Necessary*, that the Prophecies should be placed *with Regard to the Order of Time*, wherein the said Matters of Fact were transacted. Wherefore I can't doubt, but *Baruch* had *due Regard to Order of Time*, in all the Collections he made, or in all the Copies he transcrib'd, of *Jeremy's* Prophecies. For the same Reason I can't but think, that *Ezra*, in his Review of the Sacred Scriptures, reduced to its *proper Place*, whatever he found *Misplaced*, in the Book of *Jeremy*; at least such Parts thereof, as by the *Dates* affixt thereto *Evidently appear* to be *Misplaced*. 'Tis indeed Very likely, that *Ezra* might take out such Prophecies as related to Foreign Nations, and place them All together, at the End of the Book of *Jeremy* as they now stand, if *Baruch* had not done it Afore. But which-ever of 'em did it, 'tis Obvious that the Reason why they did so, was, Because the Prophecies relating to *Other Nations* should *not interrupt the Series* of the Prophecies belonging to the *Jewish Nation*. And if they were thus careful that the *Series* of the Prophecies belonging to the *Jews* should *not be thus interrupted*, by the Prophecies belonging to *Other Nations* being *intermix'd* with 'em; It may Reasonably be even Thence infer'd, that they were no less, not to say, more carefull, that the Prophecies belonging to the *Jews* should *not be confounded* by being *Misplaced* as to Order of Time. So that on the Whole it seems most Likely, that the *present Confusion* of the Prophecies relating to the *Jews*, as they now stand in the Hebrew Bible, was chiefly, if not solely, occasion'd by *Transcribers*, after the Time of *Ezra*. Which Point I therefore now proceed to consider.

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I have then Afore observ'd, that All from Chap. 1. to Chap. 20. inclusively stands in its proper Place as to Order of Time, except only that Chap. 26. should be placed between Chap. 6. and Chap. 7. It is therefore in the First place to be enquir'd, How Chap. 26. came to be omitted between Chap. 6. and 7. And I think there are pretty sufficient Tokens to shew, How this was done by *Transcribers*. Now such as have been used to *Transcribers*, or (which comes to the same) to *Printers* now adays, know too Well that there is *Nothing more apt* to make *Transcribers* or *Printers* *Mistake*, than the *Sameness*, or only *Likeness*, either of *Words*, or *Sentences*, or *Matter*. Now if we compare Chap. 26. 1, 2 &c. with Chap. 7. 1, 2 &c. we shall find a *Sameness* in some respects, and a *Likeness* in More, as to All the foremention'd Particulars. I shall here place before the Reader the two first Verses of each Chapter.

Chap. 26.

Chap. 26.

In the beginning &c. came this Word from the Lord, saying: Thus says the Lord, Stand in the Court of the Lord's house, and speak unto all the Cities of Judah, which come to Worship in the Lord's house, &c.

Chap. 7.

The Word that came from the Lord, saying: Stand in the Gate of the Lord's house, and proclaim there this Word, and say: Hear ye the Word of the Lord, All ye of Judah, that enter in at these Gates to worship the Lord, &c.

The Reader sees at the First View, that the *Import* of the *Whole of Both Passages* is the *Same*, and even *Many*, or *Most of the Very Words*, which I have distinguish'd by putting the said Words in *Italick*. Now 'tis Easy or Natural to suppose, that the Transcriber, when he had writ out the first six Chapters which belong to the Reign of *Josiah*, might Rest or Leave off for a Time. And by some Accident, when he came to write on, instead of Casting his Eye on the beginning of Chap. 26; he cast it on the beginning of Chap. 7. and the *Whole Import*, and *Many or Most of the Words* in *Both Places* being the *Same*, hence he might Very well not discover his Error, tho' in General he knew What was to follow. This is the more Easy or Natural to be conceiv'd, because it is Reasonably to be thought, that the *Transcribers* in those days were Much the same sort of Persons for Care and Exactness, as *Printers* are Now adays; and so wou'd not Lose Time in Nicely examining, Whether they were Right or Wrong, but go On, as being to be paid in Proportion to what they transcrib'd, leaving Others to find Out the Faults they committed. Now such a Mistake being made, it might Easily, and even at One and the same time, be committed in *Several Transcrib'd Copies*. For it is Not Unusual in such Cases, for One Transcriber only to have before him the Copy that is to be transcrib'd; and for him, as he transcribes himself, to read Aloud what is to be transcrib'd, to the Rest that transcribe with him. So that whatever Mistake of such a Nature, he makes that Reads, All the rest must make; Perhaps a young Reader may think it not likely, that such a Mistake as I have aforementioned should be made, considering the *Great distance* between Chap. 6. and 26. But he is to observe that what is Chap. 26. at present, I suppose Originally to have follow'd *Immediately after* Chap. 6. and Chap. 26. is not so long, but that it might be contain'd in *one Single Roll*, or *one side* of a Roll. And so supposing that what at present is Chap. 26. began at the *Top* of the Roll, and what is at present Chap. 7. began at the *Bottom* of the *same side* of the Roll, it was Easy for him that had the Copy to be transcrib'd before him, to Cast his Eye, when he came Anew to transcribe, on the *Bottom* instead of the *Top*; and seeing there the *Like Passage* as was at
Top,

Top, to think he began again Aright, or where he Afore left off: Or supposing what is now Chap. 7. to begin on the *Back side* of the same Roll, on which began what is now Chap. 26. the Roll in thrussing away when the Transcriber left off at the end of Chap. 6. might by several Accidents *turn over*; and so the Backside being Uppermost when the Transcriber came again to go on, and there being the *Like Passage* on the Back-side, as he had observ'd on the Fore-side, when he left off, He might think himself Right, and so begin with what makes the Beginning of Chap. 7. instead of beginning with what makes at present Chap. 26. And thus I have given, what I take to be, not an Improbable Account, how the *First Mistake* we meet with, was occasion'd; or how what is at present Chap. 26. came to be *Omitted* in its *proper Place*, or immediately after Chap. 6. and what is at present Chap. 7. came *immediately to follow* Chap. 6. *contrary to its proper Order*.

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The next Mistake to be accounted for, as being the next we meet with, is, how what is at present Chap. 21. &c. to the end of Chap. 24. came to be placed after Chap. 20. whereas Regularly, or according to the Order of Time, what is at present Chap. 25. should immediately follow after Chap. 20. And this I think was occasion'd after the same Manner, that the First Mistake was occasion'd: For there being mention'd made several times in Chap. 20. of one *Pashur*; and there being likewise mention made of what is at present Chap. 21. 1. of one *Pashur*; hence some Ignorant or Heedless Transcriber, by some means or Other happening to cast his Eye on the *Pashur* last mention'd, after he had writ Chap. 20. without any more Ado presently infer'd, that what is related Chap. 21. to have been done by the *Pashur* there mention'd, ought to follow what is related to be done by the *Pashur* mention'd Chap. 20. and accordingly transcrib'd it Next into his Copy, and might occasion it to be transcrib'd in like manner into several other Copies at the same time, by the Method I have afore observ'd, of One Transcriber reading Aloud what was to be writ by the other Transcribers. Now what makes at present Chap. 21. coming thus to be *Misplaced*, and put next to Chap. 20; What follows in the three next Chapters viz. 22, 23, 24, was writ on as they stood Originally, or next to what makes Chap. 21. And so we come next to Chap. 25. Which should have follow'd a'ter Chap. 20. but being *Omitted* there by reason of the Name *Pashur* as is afore observ'd, the Transcriber let it *come in here*, as being the *First* place he could well put it in, All from beginning of Chap. 21. to end of Chap. 24. having a Connexion or Reference One part to the Other.

XV.

Chap. 26. ought (as is afore observ'd) to have come in between Chap. 6. and 7. But being *Omitted* there by the Means aforementioned

tion'd §. 13. it was *put in here*, either because it Accidentally hap-
pen'd here to come again into the Transcriber's Way; or else be-
cause the Transcriber now perceiving that he had Omitted it Afore
thro' Heedlessness, judged This a most proper Place to put it in, so as
Not to be found out so Readily, or to afford him the Better Excuse.
Forasmuch as not only Chap. 25. 1. refers to the Reign of *Jeboia-*
kim, but also Chap. 27. begins in the Very same manner (ac-
cording to the present Reading) as Chap. 26. begins, viz. *In the*
beginning of the Reign of Jeboiakim &c. Or lastly Chap. 27. begin-
ning thus, hereby the Transcriber tho' not sensible of his former
Mistake, might be induced to think, the Placing of what makes
Chap. 26. *just before* Chap. 27. to be the *True place* where it should
be, or as *Proper* as any Other. The Reason aforesaid of Chap. 26.
being placed next afore Chap. 27. makes it probable, that Chap.
27. 1. was Read as Now it is Very Early, or *before* What makes
Chap. 26. was *misplaced*. For had the True Original Reading of
Chap. 27. 1. been preserv'd, this Text could have afforded no such
Motive or Ground, as is afore mention'd, for placing what makes
Chap. 26. just before Chap. 27. For the True Original Reading
of Chap. 27. 1. is doubtless this: *In the beginning of the Reign of*
Zedekiah the Son of Josiah &c. as I have shewn in my Note on the place.

Now as Chap. 27. begins with the Reign of *Zedekiah*, so I see
No Reason for *Not supposing* All from Chap. 27. 1. to the end of
Chap. 31. to stand in its *proper Order*; tho' the foremention'd *Chro-*
nological Dates affixt to these Chapters make 'em to be *much mis-*
placed. After Chap. 31. should come Chap. 21, 22, 23, and 24.
which I have Afore shewn §. 14. How they come to be misplaced.
The following Prophecies in the Reign of *Zedekiah* are also *mis-*
placed; but I see no Reason to think, they are so *much misplaced*,
as the foremention'd *Chronological Dates* make 'em. The Way how
they came to be misplaced, is I think no other than what occasion'd
the Misplacing of the foregoing Prophecies. For such as are mis-
placed, beginning after the same manner, viz. *The word that came*
to Jeremiah from the Lord, or the like; hence Transcribers easily
mistook One for the Other, when they left off and came again to
write on. Thus Chap. 34. which should I think come next after
Chap. 24. beginning as Chap. 32. does, with the foresaid Ex-
pression, viz. *The Word that came to Jeremiah from the Lord*,
Transcribers placed what makes Chap. 32 and 33, before
what makes Chap. 34. Tho it be Evident from the Date of *Jeremy*
himself Chap. 32. 1. that what there follows, was deliver'd *in the*
tenth year of Zedekiah; and therefore should Regularly follow what
is contain'd Chap. 34; and not only so, but should also follow
Chap. 37 and 38. For Chap. 35 and 36, are expressly said to be Pro-

C

phesies

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phesies deliver'd in the Reign of *Jehoiakim*, and so are manifestly misplaced between Chap. 34 and 37, which should therefore follow One another: And I see no Reason why Chap. 38. should not be suppos'd Regularly to follow Chap. 37. After Chap. 38. should Regularly follow, what makes Chap. 32 and 33, as appears from the Date mention'd in Chap. 32. 1. (which was Afore observ'd) viz. that the Contents thereof were deliver'd *in the Tenth year of his Reign*, and so in the Last year but One of his Reign. After which manifestly follows Chap. 39. forasmuch as the Date in v. 2. expressly says, that the Contents of Chap. 39. fell out *in the eleventh year of Zedekiah's Reign*, when *Jerusalem* was taken, and an End put to the Reign of *Zedekiah*.

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All that follows from Chap. 40. 1. to the end of Chap. 44. is manifestly in its proper place. So that All that remains to be accounted for, is Only, How Chap. 35 and 36. which are expressly said to belong to the Reign of *Jehoiakim*, came to be misplaced among, or as it were in the Mids of, the Prophecies belonging to the Reign of *Zedekiah*; as also how the Contents of Chap. 45. which are also expressly said to be deliver'd in the Reign of *Jehoiakim*, came to be placed, not only after the Reign of *Zedekiah*, but even after all the Prophecies deliver'd by *Jeremy* to the Jews, after their Going into *Egypt*. As for Chap. 35 and 36. they ought, as appears from the Dates prefixt to 'em by *Jeremy*, Regularly to follow Chap. 25. and Chap. 25. should Regularly have follow'd after Chap. 20; as I have above observ'd in §. 14. But Chap. 25. being left out of its proper place by the Means abovemention'd in the same §. 14. hence together with Chap. 25. were left out of their proper places also, what now makes Chap. 35 and 36, forasmuch as the Contents of Chap. 35 and 36. did Originally follow next after the Contents of Chap. 25. Now whereas the Transcriber inserted the Contents of Chap. 25. much sooner, tho' not in their proper place, yet he did not insert the Contents of Chap. 35 and 36. in the same place, forasmuch as being Once laid aside, they did *not happen to come* to the Transcriber's hands *together* with the Contents of Chap. 25. tho' they were *left out* and *mis-laid* by him *together* with Chap. 25. Wherefore as soon as the Contents of Chap. 35 and 36. came again to the hands of the Transcriber, he scrupled not to insert 'em, where he met with 'em. Or else he inserted 'em where they now stand, because the three foregoing Chapters viz. Chap. 32, 33, 34. do All begin just after the same manner, as do's Chap. 35. viz. *The Word that came to Jeremiah from the Lord*: Which Sameness of Expression the Transcriber might think wou'd either render his Mistake Not so Easy to be found out, or at least would afford him an Excuse for his Mistake.

As

As for Chap. 45. tho' it was deliver'd in the Reign of *Jeboiakim*, yet it belonging Wholly to *Baruch*, as being only a Comfortable Assurance, that GOD would preserve his life; hence it may be Reasonably suppos'd, that *Baruch* out of his great Modesty would not insert it in its proper place, but chose rather to place it Last of All the Prophecies belonging to the *Jews*. And this the more inclines me to believe, What at the Beginning of this Point, I only intimated by the By, viz. that it was *Baruch*, rather than *Ezra*, that placed All the Prophecies belonging to *foreign Nations*, or to *Others* than the *Jewish*, at the Very End of this Book.

XVIII.

And thus I have taken Notice of All the parts of this Book, that are *misplaced*; and have endeavour'd to give a probable Account, How they came to be so. When I enter'd on this Head, I observ'd there was Room left Only for *Conjecture*; and accordingly All that I have said on this Head, I offer *Only as Conjecture*. And as I have enquir'd into this Matter, Further than Any One that I know of, has done Afore Me; so I shall be Very well pleased to see more probable Conje&ures offer'd by Any one Alter me.

I shall conclude this Long Preface with some Remarks in reference to Matth. 27. 9. where is ascrib'd to *Jeremy* this Prophecy, *And they took the thirty pieces of Silver &c.* In my Paraphrase on the said Text I follow'd Mr. *Mede's* Opinion, as seeming Very probable Then to me, for the Reason mention'd in my Preface to *Zachary*. But having on my drawing up my Paraphrase on *Zachary* had Occasion more duly to Weigh the Reasons on which Mr. *Mede* grounds his Opinion; and finding They are *not Good*, as is more particularly observ'd in my Preface to *Zachary*, and still more in my Paraphrase and Notes on his Prophecy, I therefore judg'd it Proper to take Notice in this Place, Of what seems to Me to be the *Truest Solution* as to the *present Reading* of Matth. 27. 9. viz. that St. *Matthew* himself did *not There specify any particular Prophet*, but only writ thus, *Then was fulfill'd that which was spoken by the Prophet &c.* Which some One Afterward refer'd by some *Marginal Note* to *Jeremy*, which Note was afterwards taken into the Text, as has been done in several other the like Cases. And this is confirm'd by the *Syriac Version*, which is as Ancient, or *much more Ancient*, than any *Manuscript* now extant of N. T. and therefore is of *More Authority*. Especially when the *Syriac Reading* is confirm'd also by the *Persic Version*, and some MSS. And so I put an End to this Preface.

XIX.

Of the Prophecy ascrib'd to *Jeremy* in Matth. 27. 9.

JEREMIAH.

PARAPHRASE.

The Preface of Jeremiah himself to his Book.

Chap. I **T**H E Words of Jeremiah (a) the son of Hilkiab, of the priests that were in Anathoth, in the land of Benjamin : 2 To whom the word of the Lord first came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. 3 It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah unto the carrying away of (b) those of Jerusalem and other parts of Judah, that were carried captive by the Babylonians in the fifth month answering chiefly to our July, presently after (c) the Destruction of the Temple and City of Jerusalem.

SECTION I.

Containing such Prophecies as were deliver'd in the Reign of Josiah, which take up the first Six Chapters.

I. **4** * Even at the Time First mention'd viz. in the thirteenth year of Josiah's Reign (as v. 2.) the word of the Lord came unto me, saying, Before I formed thee in the belly, I knew thee viz. that wouldst become one that wouldst Faithfully discharge the Office of a Prophet ; and therefore before thou camest forth out of the womb, I sanctified thee, *that is, I set thee apart or ordain'd thee to be in due time a prophet unto the Nations i. e. To foretell what judgments shall come on other (d) Nations as well as Judah. 6 Then said I, Ah, Lord God behold I cannot speak with that Authority and Gravity as becomes a Prophet, for I am but a very * young Man. 7 But the Lord said unto me, say not for an Excuse, I am a young man : for

I. Jeremy's Call to the Prophetic Office or Mission.

(a) Concerning Jeremiah and his Prophecies in general, see my Preface to this Book. (b) It hence appears, that this Preface does not belong to this whole Book, forasmuch as therein viz. Chap. 41, 42, 43, 44. are contain'd Prophecies and other matters which were after the said Captivity here last mention'd, and that some of 'em several Years after. Of which see more in the Preface. (c) Compare Chap. 52 12 &c. (d) See Chap. 25. 15 &c. and all the Chapters from the 46th to the end of the 51st inclusively.

PARAPHRASE.

I can enable thee Notwithstanding thy Youth to discharge the Office I employ thee in; and accordingly thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. 8 Be not afraid of their faces: for I am with thee to deliver thee (e) from any Violent Death, says the Lord. 9 Then the Lord put forth his hand, and touched my mouth, and the Lord said unto me, Behold, by this Visible Sign of my touching thy Mouth, I have put my words in thy mouth i. e. Given thee Assurance that I have actually commission'd Thee to be a Prophet, and will to that end impart unto thee my Will and Purposes, and have endued thee with the Gift of Utterance or Skill and Ability to deliver to Others my said Will in a proper manner, or in Fit Words and with a decent Assurance and Gravity. 10 See, I have this day set thee over the nations, and over the kingdoms, to foretell unto them my Purposes, either for their obstinate Impenitence to root them out of their Countries, and to pull down their Governments, and to destroy them and to throw down their Cities, and Towns; or else on their Repentance to build and to plant them i. e. to restore them to their Countries, and therein to a prosperous Condition.

11 Moreover, the word of the Lord came unto me, saying, Jeremiah, what seest thou? and I said, I see a rod of an almond-tree. 12 Then said the Lord unto me, Thou hast well seen i. e. Thou hast seen what Well resembles my Purpose toward Judah: For as the Almond is One of the first Trees that buds and blossoms, and is therefore call'd Shoked in Hebrew from a Root that signifies to Hasten, because it as it were hastens to bring Forth and ripen its Fruit: So the People of Judah will hasten I see to fill up the Measure of their Iniquity, and so to make themselves Ripe for Vengeance; and accordingly I will hasten my word to perform it i. e. I will hasten to bring those Judgments on 'em, which I have foretold I would, when their Sins should be Ripe for Vengeance.

13 And the word of the Lord came unto me the second time, saying, What seest thou? and I said, I see a *boiling pot, and the face or Appearance thereof is towards the north. 14 Then the Lord said unto me, This Pot denotes Judah or Jerusalem, and the Boiling of it denotes the great Afflictions which shall cause the Jews to grieve Exceedingly, like as Fire causes a Pot to boil; and this Pot appears Northward of Thee to denote, that the said Afflictions shall come on

(e) That God's Deliverance of Jeremy here promis'd is to be understood only from actually suffering Violent Death, is evident from the many other and great Miseries he suffered for discharging his Office, which were so great that they sometimes brought him to Deaths-door, and caused him to make grievous Complaints. See Chap. 11. 21. and 15. 10--21. and 18. 18--23. and 20. 7--18. and 26. 8--15. and 32. 2. and 38. 4. &c.

II.
A Prophetical
Vision of a
Twig of an
Almond-tree.

III.
A Prophetical
Vision of a
Boiling-Pot.

PARAPHRASE.

the Jews chiefly out of the North or by means of the Babylonians whose Kingdom is chiefly North of Judah: for accordingly Out of the north an evil shall break forth upon all the inhabitants of the land of Judah. 15 For lo, I will call all the families of the kingdoms of the north *i. e. Nebuchadnezzar who shall bring with him the lesser Kings and Princes that are his Allies or Tributaries, saith the Lord, and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah i. e. the said several Princes shall pitch their Royal Pavilions, some against Jerusalem and others against other Cities of Judah, and take them.* 16 And I will then utter, *not by the mouth of my Prophets, but by the actual Execution of the Babylonians or Chaldeans,* my judgments against them of Judah touching or for all their wickedness, who * shall have forsaken me, and have burnt incense unto other gods, and worshipped the works of their own hands. 17 Thou therefore gird up thy loyns and arise, and speak unto them all that I command thee: be not dismayed at their faces *so as to fear telling 'em Faithfully what I command thee, lest I dismay thee before them i. e. lest for a Punishment of thy Fearing any Man more than Me, I give thee just Cause to be dismay'd before them, by withdrawing my Protection from thee.* 18 For behold on the other hand as long as thou shalt Faithfully discharge thy Prophetical Office, I have made thee this day as a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. 19 And they shall fight against thee, but they shall not prevail against thee *so as to take away thy Life: for I am and will be with thee, saith the Lord, to deliver thee.*

IV. Chap. II. Moreover, the word of the Lord came to me, saying, The Jews are 2 Go, and cry in the ears of *the people of Jerusalem, saying, Thus reprov'd for saith the Lord, I think it abundantly sufficient to put thee Judah in their base In-* mind of the Duty and Love thou owest to Me, to remember thee * of gratitude to the kindness I shew'd to thee in the days of thy youth, to remember God, and for thee of the great love I express'd to thee in the days of thy espousals their Idolatry; *to me i. e. of my Entering into Covenant with thee at Mount Sinai, and excited to which was as a Marriage-Covenant, when thou wentest safely after True Repentance under the Re-* me or by my Protection in the wilderness, in a land that was not formation of good Josiah. *sown, but where I provided thee with Manna for Bread and with Water to drink &c. in a Miraculous manner.* 3 Israel was holiness or a People peculiarly called to be an Holy Nation unto the Lord, and they were the first-fruits of his increase *i. e. particularly dedicated to God, as the First-fruits of the Increase of the Ground are to be conse-* crated

PARAPHRASE.

crated to God by the Law. And during that time of your Fathers coming from Egypt into the Land of Canaan, excepting One or Two Instances for the Sins of your Fathers, all that * would have devoured or destroy'd him viz. Israel, did offend thereby me; and accordingly evil came upon them saith the Lord. 4 Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel (f) yet remaining in Judah: 5 Thus saith the Lord, What iniquity have Any of your fathers found in me, that they at any time * went far from me, and have walked after vanity, and became vain i. e. Wicked and especially Idolaters. 6 Neither said they, Where is the Lord that brought us i. e. They never duly call'd to mind what Great things had been done for 'em by God, who brought 'em up out of the land of Egypt, that led us through the wilderness, through a land of desarts, and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt? 7 And I brought you into a plentiful country, to eat the fruit thereof, and the goodness thereof; but when ye entred, ye defiled my land, and made mine heritage an Abomination by your Sins, especially Idolatry. 8 The Very priests said not, Where is i. e. did not duly think of the Lord? and they that handle i. e. whose Office it is to expound and teach the People the law, knew me not i. e. acted as those who were Ignorant or Regardless of my Law: the pastors also or Civil Rulers as well as Ecclesiastical transgress'd against me, and the prophets prophesied by Baal, and walked after things that do not profit. 9 Wherefore I will yet plead with you, as having the Greater Cause so to do, inasmuch as ye are not only the Children of the Wicked, but are as Wicked yourselves says the Lord, and with your childrens children will I plead for the like reason, viz. because they will follow your Sinful Examples. Such great Reason have I to lay before you your Base Dealing with me as a Plaintiff against you to the whole World beside. 10 For pass over the isles of (g) Chittim Westward, and see; and send unto Ke-

(f) After the Captivity of Israel or the Ten Tribes, the name of Israel is frequently given to the People of the Kingdom of Judah or of the other Two Tribes, not only because the said Two Tribes of Judah and Benjamin were also of the Seed of Israel or Jacob, but also because many of the other Ten Tribes liv'd in the Kingdom of Judah, and the Promises made concerning their Restoration belong'd to the Ten Tribes, as well as the Two. And accordingly many of the Ten Tribes did return with the other Two on Cyrus releasing 'em from their Captivity, they being all thenceforward comprehended under the general Name of Jews. (g) As for Chittim and Kedar, see where they are first mention'd in the Bible, or my Geography of Old Testament. And the like is to be understood of all other Names of Places in this Prophecy, which are mention'd in former parts of the Bible.

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dar Eastward, and consider diligently, and see if there be such a thing in the whole World beside Judah or Israel. 11 Has a nation chang'd their Idol gods, which are yet no gods in reality, for any other Idol-god of another Nation? but my people have chang'd the Worship of Me who am the Only True God, and in worshipping of whom consisted chiefly their glory, for the Worship of that viz. Idols which does or can not profit 'em. 12 Well may ye be astonished, O ye Angels in the heavens, at this; and ye the Inhabitants of Judah on Earth shall be horridly afraid; be ye or ye shall be made very desolate for such your most heinous and absurd Impiety, says the Lord. 13 For in doing as is mention'd v. 11. my people have committed two evils: they have forsaken me the fountain of living waters i. e. the Only true and Prime Author of all Blessings Temporal and Spiritual, and by betaking themselves to False Gods or the Help of Men have done no other, than if they had hewed them out cisterns, broken cisterns that can hold no water: for As such Broken Cisterns can hold or afford no Water and deceive them that come to 'em expecting to find some Water in 'em; So All those that place their Happiness or Help in False Gods or Man or any Worldly thing, will find they can afford 'em no Good or Help, at least against Me the only True God. 14 How is it come to pass that Israel is a servant? whence is it that he is as a home-born slave since He was not so by Birth or his Primitive Condition? why is he spoiled or brought to such a Slavish or Servile Condition by so many Foreign Enemies, but by reason and means of his forsaking his True God, who brought him out of the Bondage he was under in Egypt? 15 The young lions roared upon him, and yelled i. e. the Kings of Syria and Assyria &c. have invaded his Country, and they have made his land waste: his cities are burnt without inhabitant. 16 Also the children of Noph or Memphis and Tahapanes i. e. the Egyptians have broken or shall break the crown of thy head i. e. take or destroy the principal parts of thy Country. 17 Hast thou not procured this unto thy self, in that thou hast forsaken the Lord thy God, when he * would have led thee by or in the way, which should have conduced to thy Welfare? 18 And now what hast thou to do in the way of Egypt, to drink the waters of Sihor or Nile? or what hast thou to do in the way of Assyria, to drink the waters of the River Euphrates? i. e. How foolishly dost thou act in courting the Favour of the King of Egypt and Assyria, and so as it were seeking for Water out of those broken Cisterns; instead of seeking my Favour and Help as thou oughtest. 19 The ill Effects of such thy Own Wickedness shall be sufficient to correct thee; and thus thy backslidings shall reprove thee: know therefore and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God,

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and that my fear is not in thee, saith the Lord God of host. 20 For remember how often of old time I have broken thy yoke, and burst thy bands, and thou saidst, I will not transgress *i. e. I have often deliver'd thee from subjection to thy Enemies on thy Repentance and Promises of Amendment for the future* whereas contrary to the said Promises on every high hill, and under every green tree thou wanderest, playing the harlot *i. e. thou still goes on in thy Idolatrous Courses.* 21 * Alas I had planted thee as a noble vine which would bring forth wholly a right seed *i. e. most excellent Grapes if well taken Care of and cultivated:* and how art thou turned into the degenerate plant of a strange or Wild vine unto me? *i. e. Whereas I have given thee holy Laws and Means of Grace sufficient to make thee Fruitful in Piety; how far art thou from making due Use of my Grace, and from following my Laws?* 22 For tho' thou wash thee with nitre, and take thee much sope, yet thine iniquity is marked before me, saith the Lord God *i. e. Whatever Outward Rites of Washing or Expiation thou usest, yet nothing can take away the Marks or Spots of thy Sins out of the sight of God, but a sincere Repentance.* 23 How canst thou say, I am not polluted, I have not gone after Baalim or worship'd any Heathen Deity as the supreme God, but only in Subordination to him? see thy way or call to mind thy Detestable and Idolatrous Practice of burning your Sons and Daughters in the valley of Hinnom, know or consider what thou hast done there, which surely thou canst not pretend to justify any way, it being what I have Expressly and so Often most Strictly forbid in my Law. Thou art as a swift dromedary traversing her ways. 24 * As a wild ass used to the wilderness, that snuffeth up the wind at her pleasure, in her occasion who can turn her away? *i. e. Your Fondness for Idolatrous Rites may be compar'd to the Rage of Lust, and on that account you yourselves may be compar'd to Wild Beasts, that have their constant Seasons of Breeding, and are then Violently set upon satisfying their Lust, and not to be caught or tam'd.* All they that seek her, will not weary themselves, in her month they shall find her *i. e. The Hunters know the proper Seasons for Catching such Beasts, and never try to take 'em but at such Seasons.* In like manner 'tis in Vain to endeavour to reclaim this people from their Sins, especially Idolatry. The Time of Affliction is the the only Season, when they will hearken to God's Voice. 25 Withhold thy foot from being unshod, and thy throat from thirst *i. e. Take not long Journies, which expose thee to Thirst and other Inconveniencies, for to make Alliances with Idolaters:* but thou sayest in effect at least, There is no hope for you Prophets to withdraw me from my Purposes; No, for I have loved strangers *i. e. Strange or Heathen and Idol gods,* and after them will I go. 26 As

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the thief is ashamed when he is found, as having Nothing to say for himself: so the house of Israel * shall be ashamed, when their Sins have as it were found 'em out, or the Punishments for their Sins are actually upon 'em, especially when they are carried into Captivity by the Babylonians: they, their kings, their princes, and their priests, and False prophets, 27 * say at present without any shame to a stock or Idol made of Wood, Thou art my Father, and to a stone or Idol made of Stone, Thou hast brought me forth: for they have turned their back unto me, and not their face i. e. have left off praying to Me and despised Me: but in the time of their trouble or Captivity they will be brought to see their Folly, and then they will say or pray unto me as the Only true God, to this Effect, Be pleas'd in Mercy to Arise, and save us. 28 But then I may justly say to them, where are thy gods that thou hast made thee? let them arise if they can save thee in the time of thy trouble: for according to the number of thy cities, are thy gods, O Judah i. e. Every City has it peculiar Idol-god according to the Custom of the Heathen. 29 Wherefore then will ye plead with me, or lay claim to my Promises, as if you had not forfeited all Title to them by your Sins? Since it is so plain that ye all have transgressed against me, saith the Lord. 30 In vain have I smitten your children i. e. you of Judah: they received no correction: your own sword hath devoured your prophets, like a destroying lion. 31 O generation, see or consider ye the word of the Lord now spoken to you by my Mouth: Have I been as a wilderness unto Israel? a land of darkness i. e. Have I not placed you in a Fruitfull Country, and always been Ready to shew Kindness to you? wherefore say my people, We are lords, we will come no more unto thee i. e. We will do as we please, and worship what God we please, and not thee any longer. 32 Can i. e. It is Unusual for a maid to forget or neglect to put on her ornaments, or a bride her attire? yet my people have forgotten or neglected me their only True and Chief Glory days without number or Many years. 33 Why trimmest thou thy way to seek love? i. e. As an Harlot decks herself the more to recommend herself to her Gallants, so thou Judah triest all Methods to gain the Friendship and Alliance of Idolaters, who are belov'd by thee: therefore hast thou also taught the wicked ones thy ways i. e. not only confirm'd such Nations in their Idolatry, but hast also taught 'em new Rites of Idolatry. 34 Also in thy skirts is found the blood of the souls of the poor innocents i. e. Thy Guilt of murdering the Children which thou sacrificest to Moloch is as evident, as if the Stains of their Blood was seen on thy Cloaths: I have not found it by secret search, but upon all these i. e. It is not a small Part only of you that is guilty of this Unhuman Sin, but it is become a National Guilt. 35 Yet thou
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most impudently sayest, Because I am innocent or done Nothing contrary to his Law, surely his anger shall turn from me: behold, I will therefore thus plead with thee, because thou sayest, I have not sinned, and do enough to convince thee of the Contrary, if thou wert to be convinced. 36 Why gaddest thou about so much to change thy way? i. e. Why dost thou thus court the Alliance of foreign and Idolatrous people; thereby implying a Distrust of my Protection? thou also shalt be ashamed or disappointed in thy Expectations of Succour from Egypt, as thou wast in the days of Abaz ashamed or disappointed in the main of the Help or Benefit thou didst expect from Tiglab-pileser then King of Assyria. 37 Yea, thou shalt go forth from him viz. the King of Egypt, and thy hands shall be on thy head i. e. Thy Ambassadors shall return from Egypt with Disappointment, so as to make 'em scratch their Heads thereupon: for the Lord has rejected or purpos'd to disappoint thy said confidences in the King of Egypt, and thou shalt not prosper in them. Chap. III. They say, if a man put away his wife, and she go from him, and become another mans, shall he return unto her again i. e. shall her first Husband take her to Wife again? shall not that Land wherein such a Practice is used be greatly polluted thereby as being a sinful Practice and expressly forbid by the Law? but thou, Judah, hast played the harlot with many lovers by worshipping so many Idol gods, yet return again to me, saith the Lord, and I will receive thee. 2 Lift up thine eyes unto the high places, and see where thou hast not been lain with i. e. where thou hast not worship'd some Idol: in the ways hast thou sat for them i. e. Thou hast been so fond of Idolatry, that thou mayst therein be compar'd to an Harlot that sits in the Ways to entice Men, as the Arabian in the wilderness sits or lies in wait to rob Travellers: and thou hast polluted the land with thy whoredoms, and with thy wickedness. 3 Therefore the showers have been withholden, and there hath been no latter rain: * yet thou hadst a whores forehead, thou refusedst to be ashamed of thy Idolatry. 4 But tho' hast Formerly dealt thus shamelessly with Me, wilt thou not from this time of good Josiah's Reign, and my sending my Prophets viz. Zephaniah and Jeremiah to call you to Repentance, accordingly Repent, and thereupon cry unto me in this or the like manner: I acknowledge Thee, Jehovah the God of Israel, to be My father; and also that thou art He that was the guide or Husband of my youth? and that therefore I have most Grievously sinn'd in whatever I have done contrary to the Duty I owe thee as my Father or my Husband; and sincerely Repent of such my Sins: 5 Will he reserve his anger for ever? will he keep it to the end? i. e. I humbly Trust or rather am Assur'd, that he will not do so upon this my sincere Repentance. Let such be your Penitential Prayer unto

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Me Now without any further Delay, if thou wouldest find Mercy For Behold thou hast Formerly spoken and done as evil things as thou couldst against me. And therefore it is Time for thee now to Repent, if thou wouldest have Mercy.

V. The Jews are in relation to the General Reformation which he made, utterly destroy-
 reprov'd for *ing all the Idols that had been any where set up in his Kingdom, and*
 their feigned or *putting down all Idolatrous Worship Publickly and as Far as it was in*
 only Outward *his Power, as a Man or King: hast thou seen i. e. Thou hast seen or*
 Repentance and *heard of that which backsliding Israel i. e. The Ten Tribes formerly*
 Forsaking Idolatry on the *has done? how she * went up on every high mountain, and under*
 Reformation *every green tree, and there hath played the harlot. 7 And I said*
 made by the *to her viz. the Kingdom of Israel by my Prophets, after she had Long*
 good King Jo- *done all these things, Turn thou unto me, but she returned not:*
 siah: and are *whereupon I deliver'd her people into Captivity, and Long since put an*
 call'd to True *end to that State and Kingdom. And her treacherous sister Judah*
 Repentance, as *i. e. Judah who is as Unfaithfull to me as Israel saw it viz. what I did*
 the only means *to Israel. 8 And I saw or have seen how that when for all the cau-*
 to prevent *ses whereby backsliding Israel committed adultery, I had put her*
 their Captivi- *away, and given her a bill of divorce i. e. rejected them of the Ten*
 ty, &c. *Tribes from being my People, and deliver'd 'em into the bands of the*
Assyrians, who carried 'em away Captive: yet her treacherous sister
Judah feared not, but went and played the harlot also. 9 And it
** has come to pass through the lightness of her whoredom i. e. Her*
great Inclination to Idolatry that she has defiled the land, and com-
*mitted adultery with stones and with stocks. 10 * Yea, even for*
all this Destruction which has befallen Israel for her Idolatry, her
treacherous sister Judah hath not turned unto me with her whole
heart, but feignedly or Outwardly only complying with the Resor-
mation intended by good Josiah, and carried on as Far as Man can,
who can't see the Heart: Whereas the Generality of the People still
retain in their Hearts strong Inclinations to Idolatry, saith the Lord.
 11 *And the Lord said unto me, The backsliding Israel hath justi-*
fied her self more than treacherous Judah i. e. The Sin of the Ten
Tribes was not so great as the Sin of the other two, still remaining in
in their Country, forasmuch as the Sin of Judah is against Greater Con-
victions, and particularly encreas'd by their not taking Warning by
the Destruction of Israel; 12 Wherefore go, and proclaim these
words toward the north i. e. Assyria and Media whither Israel is
carried Captive and say, return, thou backsliding Israel, saith the
Lord, and I will not cause mine anger to fall upon you any Longer;
for I am merciful, saith the Lord, and I will not keep anger for
ever. 13 Only acknowledge thine iniquity, that thou hast trans-
gressed

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gressed against the Lord thy God, and hast scattered thy ways to the strangers *i. e.* *Hast Idolatrously worship'd Heathen Gods*, under every green tree, and ye have not obeyed my voice, saith the Lord.

14 Turn likewise, O backsliding Children of Judah: Or the Time will come when both Israel and Judah shall turn to me: for I am of Old married to you, and tho' I have already rejected Israel and shall reject Judah and so put away all the Tribes of Israel for their Idolatry as an Undutifull Wife: yet I will not put you Away by an irreversibile Divorce; but on your Repentance in your Captivity I will take you one of a city, and two of a family or Country, and I will bring you to Zion *i. e.* *Many of Judah and Israel shall return to their Country after the Babylonish Captivity, tho' Those that shall or will return then, will be but Few in Comparison of Those that shall choose to continue where they then shall be.* And This shall be in like manner fulfill'd again, when for Rejecting Christ and his Gospel the Jewish State together with Jerusalem and the Temple shall be destroyed by the Romans, and the Jews long dispers'd thro' the several parts of the World; and after that on their General Conversion to Christianity shall All be restor'd to their Own Country again, so that there shall not be so much as Two or One left elsewhere. To which Restoration yet to come plainly and necessarily refers several of the following Particulars viz.

15 And I will give you pastors *i. e.* *Both Civil and Ecclesiastical Rulers* according to my heart, which shall feed you with knowledge and understanding. 16 And it shall come to pass when ye be multiplied and increased in the land; in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord: neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more, which relates to the Ark or any part of the Mosaical Institution, the Jews being then Convinced that That is long since Abrogated by Christ and his Gospel, which they shall then embrace.

17 At that time they shall call Jerusalem the throne of the Lord, forasmuch as there shall then be a Visible Token of his Special Residence there: and all the nations, the Fulness of the Gentiles being then Come into the Church as well as the Jews converted, shall be gathered unto it, to the Place where again shall be put in a special manner the name of the Lord, even to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

18 In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north whether they have been carried Captive or dispers'd, to the land that I have given for an inheritance unto your fathers.

19 But I said, How consistently with my Justice and Holiness shall I put thee who art a Rebellious or Sinfull People among the children

i. e.

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*i. e. my Faithfull people, and give thee again * the pleasant land of Judea, the heritage of the * excellency or God of the hosts of Heaven, and of the nations on Earth: And I said, It will be consistent betwixt my Justice and Holiness for Me so to do on Condition, that Thou shalt call me, My father, and shalt not turn away from me any more i. e. that thou Repent and Sincerely Obey me for the Future.* 20 Surely there is a Necessity for such a Repentance before my Justice and Holiness will permit me to receive you: For as a wife treacherously departeth from her husband whom she ought to cleave to as her Nearest and Best Friend: so have you dealt treacherously with me, O house of Israel, saith the Lord. 21 A voice was or shall be heard upon the high places where they formerly committed Idolatry, even weeping and supplications of the children of Israel; for that they have formerly perverted their way, and they have forgotten the Lord their God. 22 And they have All the Encouragement so to repent, God having so often said to them, Return, ye backsliding children, and I will heal or forgive your backslidings: Accordingly the Time will come when they shall so repent and say, behold we come unto thee, for thou art the Lord our God. 23 We are now truly sensible that in vain is salvation hoped for from the hills, and from the multitude of mountains *i. e. from the Idols worship'd on Hills or Mountains*: truly in the Lord our God is the salvation of Israel. 24 For shame *i. e. the Destruction of our Country and our Captivity which has brought us to Shame*, and has devoured the labour or Substance of our fathers got by their Labour from our youth; their flocks and their herds, their sons and their daughters, has been brought on us as a just Punishment of our Idolatry and other Sins. 25 Wherefore now we ly down on the Ground in token of our Penitential shame for such our Baseness; and Dust and Ashes as Tokens of our confusion, as not having any thing to say for Our selves, covereth us: for we have sinned against the Lord our God, we and our fathers from our youth even unto this day, and have not obeyed the voice of the Lord our God. Chap. IV. If thou wilt return, O Israel, saith the Lord, return unto me thus as I have above directed thee, in the Verses next foregoing and if thou wilt accordingly put away thine abominations out of my sight, then shalt thou not remove out of thy land, or be carried Captive, O Judah which art the part of Israel largely taken yet remaining in thy Own Country. 2 And thou shalt swear not by any Heathen-god, but by me the only true God, saying, As the Lord or Jehovah lives: And when thou thus Swarest by my Name, thou shalt do it only in Truth and in the Cause of judgment and in the Cause of Righteousness *i. e. For the Manifestation or Confirmation of the Truth, and for the Maintenance of Right and Justice.* And in like manner thou shalt

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shalt perform all other Religious Acts with a true Inward Piety as well as Outward. And when the Happy Time and shall come, that all Israel shall thus sincerely obey God, then the other nations of the World shall also bless themselves in him, and in him shall they glory i. e. Shall together with the Jews ascribe all Honour and Glory to God and his only Son Christ, particularly for that in Christ all the Nations of the Earth shall then be blest'd, They being all sincere Converts to Christianity, and so living in all Holiness and Obedience to God.

3 For thus saith the Lord to the men of Judah and Jerusalem, VI.
break up your fallow-ground, and sow not among thorns i. e. Pre- Judahisthreat-
pare your Hearts by Repentance, Rooting out thence all wicked purposes en'd with De-
which may be well liken'd to the plowing of fallow-ground and rooting struction and
out thence all Thorns or Thistles; and hearken to the Instructions of my Captivity for
Word or Prophets and do accordingly, which may be fitly resembled to their Impeni-
tency.

the sowing of Good Seed on plow'd and cleans'd and so good Ground.
4 Circumcise your selves or Hearts and not only your Flesh in Obedi-
ence to the Lord, and take away the foreskins of your Heart i. e. Mor-
tify the sinfull Lusts of your Heart, which is what is denoted by your
cutting off the Foreskins of your Flesh, ye men of Judah, and inhabi-
tants of Jerusalem: lest my fury come forth like fire, and burn
that none can quench it, because of the evil of your doings. 5 Un-
less ye thus truly repent, declare ye i. e. Ye shall have cause to declare
in Judah, and publish in Jerusalem, and say, blow ye the trumpet
in the land: cry, gather together, and say, Assemble your selves,
and let us go into the defenced cities. 6 Set up the standard * at
Sion to give Notice to the people in the open Country to retire and stay
not but hasten to Jerusalem or some other fortified place, to save them-
selves from the approaching enemy: For I will bring evil on you from
the north, even a great destruction. 7 The lion is come up from
his thicket, and the destroyer of the Gentiles is on his way i. e. Ne-
buchadnezzar, into whose hands God has purpos'd to deliver Judah and
the neighbouring Nations, shall as certainly come against the said
Countries as if he was Already on his March thither: He is gone
forth from his place to make thy land desolate, and the cities shall
be laid waste, without an inhabitant. 8 For this gird you i. e. Ye
shall gird you with sackcloth, lament and howl: for the fierce an-
ger of the Lord is not turned back from us. 9 And it shall come to
pass at that day, saith the Lord, that the heart of the king shall
perish i. e. Quite fail and lose its Courage, and the heart of the
princes: and the priests shall be astonished, and the prophets shall
wonder at the Greatness of the Calamities which shall come on the
Nation, and which the said Priests and pretended Prophets Falsely
imagin'd, that the Lord would never permit to come thereon for his
Temples

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Temples sake. 10 Then said I, Ah Lord God, surely thou hast greatly deceived this people, and Jerusalem *i. e.* In Justice permitted 'em to be greatly deceiv'd by the said False Prophets, saying ye shall have peace; whereas the sword reacheth unto the soul *i. e.* Shall destroy or conquer them. 11 At that time shall it be said to this people, and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse, 12 Even a full wind from those places shall come unto me *i. e.* At my Command Nebuchadnezzar shall come and destroy Judea, like as a Dry or Blasting strong Wind destroys the Fruits of the Ground, and wither the Leaves &c. now *i. e.* At the time mention'd v. 11. * even I will give Sentence against them and so deliver 'em presently into the hands of the Chaldees, who shall execute my Sentence upon Judah and Jerusalem. 13 Behold he viz. Nebuchadnezzar shall come up with his Forces, as clouds of a sudden overspread the Sky; and his War-chariots shall be swift and Destructive as a whirlwind: his horses are swifter than eagles *i. e.* Very Swift: wo unto us, for we are or shall be spoiled. 14 O Jerusalem, wash thine heart from wickedness, that thou mayst be saved: how long shall thy vain thoughts lodge within thee? 15 For a voice declareth from Dan, and publisheth affliction from mount Ephraim *i. e.* The Notice of the Enemies Approach shall come first from Dan as being in the most Northern part of Judea, and the Evil Tidings shall still increase, as the Army marches toward Jerusalem by the way of Mount Ephraim. 16 Make ye mention or publish it far and near to the nations: Behold, publish against Jerusalem, that * keepers *i. e.* Such as shall besiege Jerusalem and so keep it close begirt or besieg'd, come from a far country, and give out their voice against the cities of Judah *i. e.* Shall with the usual Shouts sit down before the said Cities and assault and take 'em. 17 As keepers of a field from Cattle getting into it are wont to be set round it in several places, so are or shall they be set against her round about; because she hath been rebellious against me, saith the Lord. 18 Thy way and thy doings have procured these things unto thee, this is the Fruit of thy wickedness, because it is bitter or most provoking to God, because it reacheth unto thine heart *i. e.* Thy Heart is obstinately set on Wickedness. 19 My bowels, my bowels, grieve; I am pained at my very heart, my heart maketh a noise in me, I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. 20 Destruction upon destruction is cried, for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment *i. e.* the Cities and Towns of Judah. 21 How long shall I see the standard and hear the sound of the trumpet? 22 For my people is foolish, they

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they have not known me, they are sottish children, and they have none understanding: they are wise *i. e. Quick and Cunning and Studious to find out ways* to do evil, but to do good they have no knowledge. 23 I beheld the earth or *Land of Judah*, and lo, it was without form and void *i. e. so miserably wasted by the Babylonians that it may fitly be compar'd to the primitive State of the Chaos*: and the heavens, and they had no light *i. e. Every thing look'd as Dismal as if there was no Light*. 24 I beheld the mountains, and lo, they trembled, and all the hills moved lightly *i. e. All sorts of the People of Judah, Great as well as Mean, were under the greatest Consternation, as Men are wont to be in a great Earthquake*. 25 I beheld, and lo, there was no man, *they being either slain or carried Captive or fled*; and all the birds of the heavens were fled, *there being nothing left in Judah for 'em to live upon*. 26 I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, * even by his fierce anger *executed on Judah for their Sins by the Babylonians, whose Great Success therein plainly will shew that God is present with 'em in a special manner*. 27 For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end *so as to destroy all the People of Judah*. 28 For this *viz. their Wickedness* shall the earth or *Land* mourn, and the heavens above be black *i. e. The State of the Jews shall be as Dismal as if they had no Light*: because on Supposition of Their *Obstinate Impiety*, I have spoken it, I have purposed it, and will not repent, neither will I turn back from it *viz. from bringing the Destruction on Judah and Jerusalem*. 29 The whole city shall flee, for the noise of the horsemen and bowmen, they shall go into thickets, and climb up upon the rocks *to save themselves from the Babylonians*: every city shall be forsaken, and not a man dwell therein. 30 * Thus shalt thou be spoiled: what wilt thou do *to prevent it*? Though thou clothest thy self with crimson, though thou deckest thee with ornaments of gold, though thou * paintest thy face with painting, in vain shalt thou make thy self fair, thy lovers *i. e. the Egyptians and other thy Allies* will then despise and forsake thee, *nay they will seek thy life or join with the Very Babylonians against thee*. 31 For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, *when the Pains as well as Fears of a Woman are usually Greatest*, even the voice of the daughter of Zion: that bewaileth her self, that spreadeth her hands *in token or expression of her Grief*, saying, Wo is me now, for my soul is wearied because of *the murderers of my People*.

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VII.
The Incorrigi-
bleness of the
Jews is set
forth.

Chap. V. Run ye to and fro through the streets of Jerusalem, and see now and know, and seek in the broad places thereof if ye can find a good pious man, if there be any *tho' but a very inconsiderable Number in Comparison*; and so to be *Well esteem'd but as One comparatively*, that executeth judgment, that seeketh the truth, and I will pardon it *for the sake of the said few Righteous therein.* 2 * For *altho' they swear not by False Gods but by me, and say, As the Lord lives, such or such a thing is True as he knows, yet surely they swear falsely Many or Most of 'em.* 3 O Lord, are not thine eyes upon the truth? *i. e. As thou knowest all their Falshood, so thou Truly knowest the stubborn and wicked Disposition of their Hearts.* Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock, they have refused to return *i. e. All thy Judgments sent on 'em hitherto have not been able to bring 'em to true Repentance.* 4 Therefore I said, Surely these are poor, they are foolish *i. e. They are only the Poor and Vulgar sort, that have such an Unconcernedness for the True Religion, which may be occasion'd, for that by want of Leisure or Opportunity of learning their Duty, they know not the way of the Lord, nor the Judgment of their God.* 5 Wherefore I will get me unto the great men, and will speak unto them; for *as they want not Leisure or Opportunity or other Circumstances to have a good Education, so it may therefore be Reasonably suppos'd, that they have known or been taught the way of the Lord, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds i. e. the Great men are Worse than the Poorer, for they bid Open Defiance to God's Law, and have cast off all Obligations of Duty and Conscience, like headstrong Oxen that will not be brought under the Yoke, but break thro' any Bonds whereby you would bring 'em to be serviceable.* 6 Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces *i. e. their Enemies shall destroy 'em, as the foresaid Beasts devour their Prey: because their transgressions are many, and their backslidings are increased.* 7 How shall I *i. e. I dare appeal to Thyself if thou canst in Reason think it consistent with my Holiness and Justice to pardon thee for this?* thy children have forsaken me, and sworn by them that are no Gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots houses. 8 They were as fed horses in the morning: every one neighed after his neighbours wife *i. e. As Stone-horses well fed are wont, when they are brought out Mornings to water, to neigh after any Mare they meet:*

PARAPHRASE

meet: so the Plenty enjoy'd by them of Judah is abused by them to excite the more their Lust. 9 Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this? 10 Go ye, *Chaldeans*, up upon her walls, and destroy, but make not a full end: take away her battlements, for they are not the Lords *i. e. The Lord will no longer preserve Jerusalem as his Holy City, by reason of the Wickedness of them that dwell therein.* 11 For the remaining part of the house of Israel, * even the house of Judah have dealt very treacherously against me, saith the Lord. 12 They have belied the Lord, and said, It is not he *i. e. They have lied in Denying God to govern Human Affairs, and ascribing his Judgments to Chance, and disbelieving his Prophets while they say,* neither shall the Evil threaten'd by them come upon us, neither shall we see sword nor famine: 13 * Even the Words of the said Prophets shall become wind, and the word of God is not in them: thus as they threaten Us, shall it be done unto them *viz. God's Prophets themselves.* 14 Wherefore thus saith the Lord God of host, Because ye spake this word, *viz. what is contain'd v. 12, 13:* behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them *i. e. The Effects of those Threats denounced by thy Mouth against 'em, shall be as Speedy and Certain, as That of Fire when put to dry Wood.* 15 Lo, I will bring a nation upon you from far *i. e. Babylon and the Countries about it,* O house of Israel, saith the Lord: it is a mighty nation, it is an ancient nation, a nation whose Language thou knowest not, neither understandest what they say. 16 Their quiver is as an open sepulchre *i. e. Their Arrows shall do such Execution as that their Quivers may be look'd on as a Common Grave to their Enemies.* 17 And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds; they shall eat up thy vines and thy fig-trees: they shall impoverish thy fenced cities wherein thou trustedst, with the sword. 18 Nevertheless in those days, saith the Lord, I will not make a full end with you. 19 And it shall come to pass when ye shall say, Wherefore doth the Lord our God all these things unto us, as *Foolishly imagining you have a claim to my Promises notwithstanding your great Wickedness;* then shalt thou answer them in my Name, Like as ye have forsaken me, and served strange Gods in your land; so shall ye serve strangers in a land that is not yours. 20 Declare this in the house of Jacob, and publish it in Judah, saying, 21 Hear now this, O foolish people, and without understanding, which have eyes and see not, which have ears and hear not *i. e. which make not a Right Use of the Senses and Understanding which God has given 'em:* 22 Fear ye not me? saith the Lord:

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will ye not tremble at my presence, which have placed the sand for the bound of the Sea, by a perpetual decree that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they rore, yet can they not pass over it; and thereby constantly give a Visible Effect of my Overruling Power and Providence, even in relation to things Below or on the Earth. 23 But this people hath a revolting and a rebellious heart, and this is the Reason that they are revolted and gone from their Duty to me, not for Want of Means enough to convince 'em thereof, would they but consider and weigh 'em: but their rebellious heart will not let 'em do this. 24 Hence it is that neither say they in their heart, Let us now fear the Lord our God that giveth rain, both the former and the latter in his season: he reserveth unto us the appointed weeks of the harvest. 25 'Tis True indeed that these Blessings have not been enjoy'd by you some times, but then it was your iniquities that have turned away these things, and your sins have withholden good things from you. 26 For among my people are found wicked men: they lay wait as he that setteth snares, they set a trap, they catch men i. e. they use all Means to over-reach and make a Prey of Others, as Men lay Snares or Traps to catch Birds or the like. 27 As* is a cage full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich. 28 They are waxen fat, they shine: yea, they out-do the Common deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper: and the right of the needy do they not judge. 29 Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this? 30 A wonderful and horrible thing is committed in the land. 31 The Pretended prophets prophesy falsely, speaking only what they know will please the People, and the priests agree with the said False Prophets, and so bear Rule or keep up their Interest and Authority with the People by their means; and my people love to have it so i. e. to hear the Prophets and Priests speak only what is pleasing to them, and will not bear any One that speaks what is Displeasing to them or Disagreeable to their Wicked Inclinations. And what will ye do in the end thereof? i. e. As such Procedure can end in nothing but a Total Corruption of Manners, so the Consequence of That will be the Utter Ruin and Destruction of the State both Civil and Ecclesiastical.

VIII.

The Destruction
on and Capti-
vity of Judah
by the Babylonians
is further
forerold for
the Jews obli-
gato Impiety.

Chap. VI. O ye Children of Benjamin, of which Tribe I Jeremiah my-
self, and within which stands Part of Jerusalem, gather yourselves
to flee out of the midst of Jerusalem, and blow the trumpet in Te-
nians is further
forerold for
the Jews obli-
gato Impiety.
also of an approaching enemy in Beth-haccerem a village between Jerusalem
and

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and Tekoa: for evil appeareth out of the north, great destruction.
 2 I have likened the daughter of Zion to * a Pasture, even a delicate pasture. 3 And the Chaldean Generals with their Armies as so many shepherds with their flocks shall come unto her: they shall pitch their tents * in her round about: they shall feed every one in his place. 4 Prepare ye *i. e. God shall excite them to prepare war against her, and that with such Eagerness as if they should say: arise and let us go up and assault Jerusalem even at noon i. e. In the Very heat of the Day rather than delay: wo unto us, for the day goeth away, for the shadows of the evening are stretched out i. e. How are we vex'd that Night will come on Us before we can reach Jerusalem.* 5 Arise and let us go by night rather than lose any Time, and let us destroy her palaces. 6 For thus hath the Lord of hosts said, Hew ye down trees, and cast a mount as was then the Way of besieging Places against Jerusalem: this is the city to be visited, she is wholly oppression in the midst of her. 7 As a fountain continually lends out her waters, so she continually sends out her Wickedness, *i. e. is doing Wickedness: violence and spoil is heard in her, before me continually is grief and wounds of the Oppress'd.* 8 Be thou instructed, O Jerusalem, lest my soul *i. e. Love utterly* depart from thee: lest I make thee desolate, a land not inhabited. 9 Thus saith the Lord of hosts, They shall thoroughly glean the remnant of Israel as Grape-gatherers glean a vine: *What is left by the Chaldees at one Invasion shall be taken from the People of Judah by them at another Invasion till they have made clean Riddance; as if God had said to Nebuchadnezzar turn back thy hand and take what thou hadst Afore left, as the Grape-gatherer turns back his hand and gathers a Bunch of Grapes he had skipt afore, when he spies it, and puts it into the baskets to the other.* 10 To whom shall I speak and give warning, that they may hear *i. e. Who will hear or regard what I say: behold, their ear is uncircumcised i. e. Indispos'd to hear, and they cannot hearken because of the Predominacy of their Lusts: behold the word of the Lord is unto them a reproach or Subject of Derision: they have no delight in it.* 11 Therefore I Jeremy am full of the fury of the Lord *i. e. Am justly fill'd with Fury against 'em on God's account so that I am weary with holding it in. Therefore I will pour it out by declaring God's most severe Judgments upon the young children that love to play abroad in the Streets, and on the assembly of young men together i. e. On young Men who love to Meet together for Conversation or Diversion: * also even the husband with the wife shall be taken, the aged with him that is full of Days i. e. Arriv'd to a more than Common old Age.* 12 And their houses shall be turn'd or dispos'd of unto others, with their fields and wives together

gether; for I will stretch out my hand upon the inhabitants of the land *to punish 'em*, saith the Lord. 13 For from the least of them even unto the greatest of them, every one is given to covetousness; and from the prophet even unto the priest, every one dealeth falsely. 14 They have healed also the hurt of the daughter of my people slightly *i. e. As it is a Sign of a bad Surgeon to heal a wound or Sore slightly as by skinning it over when all the while it festereth underneath: so both Priests and the pretended Prophets have acted in the like silly manner in thinking to make the Peoples Case the Better by saying or promising 'em that there should be Peace, peace i. e. Certainly Peace, when there is or shall be no peace: whereas the only true way to have heal'd the Hurt of this People, would have been by making 'em Sensible of and Penitent for their Sins.* 15 But on the contrary were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them, they shall be cast down, saith the Lord. 16 Thus saith the Lord, stand ye in the ways and see, and ask for the old paths, where is the good way *i. e. As Travellers when they are at a Loss which way they must go, Enquire of such as can tell 'em; so do ye enquire of them that will tell you Truly viz my Prophets, and they will tell you, what way your Ancestors that were Remarkable for their Piety as well as Prosperity walk'd in, and do ye walk therein, and ye shall find rest for your souls: but they said, we will not walk therein.* 17 Also I have set Prophets as watchmen over you, saying, hearken to the sound of the trumpet *i. e. To the Warnings we give you of your Sins and the Judgments they will bring on you, which Warnings they gave you as Plainly and Loudly as if they had done it by a Trumpet: but they said, we will not hearken.* 18 Therefore hear, ye other nations, and know, O congregation or Nations as if assembled together for this purpose, what Wickedness is among them of Judah. 19 Hear, O earth, behold, I will bring evil upon this people, even the fruit of their wicked thoughts and Deeds, because they have not hearkened unto my words, nor to my law, but rejected it. 20 To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt-offerings are not acceptable, nor your sacrifices sweet unto me, nor will any other Outward Rites avail with me, unless accompanied with Inward Piety and Holiness of Life. 21 Therefore thus saith the Lord, Behold, I will lay stumbling-blocks before this people *i. e. I will cause all the Means they shall use to deliver themselves from the Evils now threaten'd, when coming on 'em, to Miscarry: and the fathers and the sons together shall fall upon them i. e. Into the Evils they endeavour'd*

PARAPHRASE.

your'd to avoid; the neighbour and his friend shall perish *i. e.* No human Help shall do 'em any Good. 22 Thus saith the Lord, behold, a people cometh from the north-country, and a great nation shall be raised from the sides or ends of the earth *i. e.* Of the Babylonish Provinces lying on the Southern or Indian Ocean and Caspian Sea. 23 They shall lay hold on bow and spear: they are cruel, and have no mercy: their voice roars like the sea, and they ride upon horses set in array as men for war against thee, O daughter of Sion. 24 *When we i. e. The People of Judah shall have heard the fame thereof i. e. The Report of the Babylonian Forces coming against 'em,* our hands shall wax feeble: anguish has taken or shall take hold of us, and pain as of a woman in travail. 25 Go not forth into the field, nor walk by the way; for the sword of the enemy and fear is on every side. 26 O daughter of my people, gird thee with sackcloth, and wallow thy self in ashes: make thee mourning, as for an only son, most bitter lamentation for the spoiler shall suddenly come upon us. 27 I have set thee *Jeremy as ** in a watch-tower or fortress among my people, that thou mayst know and try their way *i. e. That thou mayst take Account of their Behaviour and Warn 'em accordingly.* 28 They are all grievous revolvers, walking with flanders *i. e. Stick at no Ly or unjust Slander*: They are as brass for Impudence, and as Iron for Obstinacy: They are all corrupters. 29 The bellows are burnt, the lead which was then used instead of Quicksilver for refining Metals is consumed of the fire, and the foundry melts but all in vain: for the wicked are not plucked away *i. e. All means used to purge this People of their Wickedness which is as Dross, prove ineffectual: for they are not thereby separated or purified from their Wickedness.* 30 Reprobate or Refuse silver shall men call them, because the Lord hath rejected them *i. e. As bad Money, which will not bear the Trial of the Touchstone, is refus'd by All*; so these Hypocrites and Evil-doers shall be rejected both by God and Man.

SECTION II.

Containing the Prophecies of *Jeremy* in the Reign of *Jehoiakim*, which take up Chap. XXVI, and All in order from Chap. VII. to XX. inclusively; As also Chap. XXV. XXXV, XXXVI. and XLV. As to the placing of some Chapters here Differently from the Order in the common Bibles, See my Preface to this Book:

Chap. XXVI. In the beginning of the reign of *Jehoiakim* the son of *Josiah* king of Judah, came this word from the Lord, saying,

I.
Jeremy is apprehended and
 2 Thus *accus'd as wor-*

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thy of Death, but acquitted. 2 Thus saith the Lord, Stand in the Outer court of the Lords house, *into which it is lawfull both for Men and Women to come,* and speak unto *All that come from the cities and other places of Judah,* which come to worship in the Lords house *at the approuching Feast,* all the words that I command thee to speak unto them; diminish not a word: 3 If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil which I purpose to do unto them, because of the evil of their doings. 4 And thou shalt say unto them, Thus saith the Lord, if ye will not hearken to me to walk in my law, which I have set before you. 5 To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending them *i. e. whom I have been Careful to send Continually to you, and Timely enough and enough to prevent your Ruin if you would hearken to them,* (but ye have not hearken'd) 6 Then will I make this house or Temple *which ye so much confide in for your safety to be destroy'd,* like Shiloh *was where my Tabernacle formerly stood,* and will make this city a curse to all the Nations of the earth *i. e. Men shall use this Form of Cursing any other Place, God make or destroy it as Jerusalem.* 7 So the priests, and the pretended prophets, and all the people heard Jeremiah speaking these words in the house of the Lord. 8 Now it came to pass, when Jeremiah had made an end of speaking all that the Lord had commanded him to speak unto all the people, that the priests and the prophets, and all the people took him, saying, Thou shalt surely die. 9 Why hast thou prophecied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? and all the people were gathered against Jeremiah in the house of the Lord, *as One that falsly pretended to prophecy in the Name of the Lord or by his Commission.* 10 When the princes of Judah *i. e. the Kings Counsellors or Chief Officers of State* heard these things, then they came up from the kings house unto the house of the Lord, and sat down in the entry of the new gate of the Lords house. 11 Then spake the priests and the prophets unto the princes, and to all the people, saying, This man is worthy to die, for he hath prophecied against this city, as ye *of the People then present (as v. 7.)* have heard with your ears. 12 Then spake Jeremiah unto all the princes, and to all the people, saying, The Lord sent me to prophecy against this house, and against this city, all the words that ye have heard. 13 Therefore now amend your ways and your doings, and obey the voice of the Lord your God, and the Lord will repent him of the evil that he hath pronounced against you. 14 As for me, behold I am in your hand *i. e. I am not only in your Power, but I acknowledge that as you make the Chief Court of the Nation*

PARAPHRASE.

Nation, so to you belong the Trial of Prophets, whether they be True or False; and therefore that I am bound to give you an Account of my Mission when demanded so to do; and that you may Legally do with me or pass Sentence on me, as seems good and meet unto you, and that it is my Duty to submit to your Sentence. 15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon your selves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath sent me unto you, to speak all these words in your ears. 16 Then seeing Jeremiah thus Plainly and Undauntedly assert the Truth of his Mission from God, and withall behaving himself thus Dutifully and Respectfully toward his Proper Judges, said the princes and all the people, being convinc'd by such his Demeanour of the Truth of what he said, unto the Priests and to the false prophets, (by whom it hence appears that the People had Afore v. 8. been chiefly set on against Jeremy:) This man is not worthy to die: for we have Sufficient Reason to believe, that he has spoken to us in the name of the Lord our God. 17* Even after Jeremiah had said what is mention'd v. 12 — 15. there rose up certain of the Elders of the land i. e. of the Princes aforementioned and One in the name of All the rest spake to all the assembly of the people, saying, 18 Micah the Morasthite (i) prophesied in the days of Hezekiah even when he was taken by his Father Abaz to be king in Copartnership with him of the Kingdom of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hosts, Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house, as the high places of the forest. 19 Did Hezekiah king of Judah, and all Judah put him at all to death? did he not on the contrary fear the Lord, and out of that his Fear make Use of the Authority he then had as Copartner in the Royal Power, to save Micah from being put to death, by his Wicked Father, or Any other Wicked Princes about his Father, who on account of such their Wickedness were willing to have done it; and did not good Hezekiah in Compliance with the Intent of the Warning given by God by means of Micah beseech the Lord to turn away or at least delay his said Judgments; and hereupon the Lord repented him of the evil which he had pronounced against them, and has not brought it on Us hitherto. Whence it may plainly be learnt, that if we should kill Jeremy as the Priests and other pretended Prophets would have Us; by doing Thus might we procure great evil against our souls viz. provoke God to bring on Us forthwith the Judgments Jeremy has forewarn'd us of.

(i) See my Preface to Micah.

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II.
Urijah a true
Prophet slain
by Jehoiakim,
and why per-
mitted by God
to be so.

20 Now to shew how it was Owing to God's special Providence, that Jeremiah was thus preserv'd from the Malice of the false Prophets and of the Wicked Priests that join'd with 'em, and that such the Preservation of Jeremiah was vouchsafed to him by God, as a Reward of his Firm Reliance on God's Protection to preserve him according to Chap. i. 17—19. What follows, is inserted to shew on the Contrary, how God was pleas'd to deliver another even of his own Prophets into the hand of the then King, and to let him be put to death, and buried in a Disgraceful Manner, as a Punishment of the said Prophets not Relying on God's Protection of him but fleeing even into Egypt for Refuge, when God was Angry with the King and others of Judah for seeking for Succour from the King of Egypt. Viz. There was also another man that prophesied in the name of the Lord, Urijah the son of She-maiah of Kirjath-jearim, who prophesied against this city, viz. Je-rusalem, and against this whole land viz. of Judah, according to all the words of Jeremiah, i. e. denouncing the same Judgments as Je-re-miah did. 21 And when Jehoiakim the king with all his mighty men, and all the princes heard his words, the king sought to put him to death; but when Urijah heard it, he was afraid, and fled, and went into Egypt, God permitting him to be so far insatuated, as to flee for Refuge into Egypt, to the King whereof Jehoiakim was a Tributary, on which account the said King of Egypt to be sure would shelter no one that was look'd on to go about to disturb the Government of Jehoiakim and weaken it: which Insatuation God permitted even his own Prophet Urijah to fall into, because he did not Firmly rely on God's Protection who had sent him, and who, as may well be suppos'd, had given him like Assurances of his Protection, as he had done to Je-re-miah. 22 And Jehoiakim the king sent men into Egypt, namely, Elnathan the son of Achbor who was the Chief of them that were sent, and certain other men with him into Egypt. 23 And they coming into Egypt and acquainting the King thereof with the Business they were sent about, presently had his Leave to execute it, and accordingly they fetched forth Urijah out of Egypt and brought him unto Jehoia-kim the king, who slew him with the sword, and cast his dead body into the graves of the common people, as a farther Mark of Infamy upon him. 24 Nevertheless or Notwithstanding this Treatment Urijah had afore met with for the Reason aforemention'd, by the special Providence of God toward Jeremiah and for a Reward of his firm Re-liance on God's Promise Chap. i. 17—19. God order'd things so that the hand of Ahikam the son of Shaphan, who was a Man then in Chief Authority was with Jeremiah i. e. That Ahikam made use of his great Authority to save Jeremiah, so that they of the chief Court of Judicature viz. the Princes above mention'd v. 10. &c. should not give

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give him into the hand of *those of the people, who thro' the malicious Instigation of the Priests and false Prophets Still continued Willing to put him to death.*

Chap. VII. The word that came to Jeremiah from the Lord, saying, 2 Stand in the *East gate as being the chief Entrance* of the Lords house, and proclaim there this word, and say, hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord. 3 Thus saith the Lord of hosts the God of Israel, amend your ways, and your doings, and I will cause you to dwell in this place. 4 Trust ye not in *the lying words of your false Prophets*, saying, the temple of the Lord, the temple of the Lord, the temple of the Lord are these *stately Buildings*, and it can't be thought that the Lord will ever permit his Temple to be destroy'd by Strangers and Idolaters; and thus they sooth you up and encourage you in your impiety by promising you Peace. 5 For if ye thoroughly amend your ways, and your doings; if you thoroughly execute Judgment between a man and his neighbour; 6 If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other Gods, to your hurt: 7 Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever. 8 But Behold, ye trust in lying words, that cannot profit. 9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; 10 And come and stand before me in this house, which is called by my name, and say, we are * freed by our Expiatory Sacrifices and Washings from the Guilt we contract by doing all these abominations afore (v. 9.) mention'd. 11 Is not this to make this house which is called by my name, become a den of robbers in your eyes *i. e. No better in effect, than a Sanctuary for Malefactors, if by only performing the Outward Rites of the Law you can be freed from the Guilt of such Sins?* Behold even I have seen it viz. *Such your Wicked Doings and even Thoughts*, says the Lord. 12 But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it, for the wickedness of my people Israel. 13 And now because ye have done all these works, saith the Lord, and I spake unto you, rising up early, and speaking *i. e. Carefully and Constantly sending my Prophets to warn you, and that Early enough to prevent your Ruin*, but ye heard not; and I called you, but ye answered not: 14 Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you, and to your fathers, as I have done to Shiloh *i. e. Quite destroy it.* 15 And I will cast you out of my sight *i. e. out of this my Land as if I had no farther Care of or Concern for*

III.

The Jews are warn'd not to think Vainly, that God would not deliver them and Jerusalem into the hands of the Chaldeans for the sake of his Temple.

PARAPHRASE.

for you; as I have cast out all your brethren, even the whole seed of Ephraim *i. e. The other Ten tribes of which Ephraim was the principal.* 16 Therefore pray not thou for this people, neither lift up cry, nor prayer for them, neither make intercession to me; for I will not hear thee *so as not to bring the Judgments I have purpos'd on 'em, unless I see a general Reformation in themselves.* 17 Seest thou not what they do in the cities of Judah, and in the streets of Jerusalem? 18 The children gather wood, and the fathers kindle the fire, and the women knead their dough to make cakes to the queen of heaven *or Moon*, and to pour out drink-offerings unto other gods, that they may provoke me to anger. 19 Do they *thereby only* provoke me to anger? saith the Lord: do they not provoke me to *punish* themselves to the confusion of their own faces? 20 Therefore thus saith the Lord God, Behold, mine anger and my fury shall be poured out upon this place, upon man and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched. 21 Thus saith the Lord of hosts the God of Israel, *you may* put your burnt-offerings unto your other sacrifices and eat *the Flesh of the One as well as the Other, for I will accept Neither at your hands while ye continue thus wicked.* 22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices, *in such manner as if the said Offerings or Sacrifices were the Parts of Religion which I chiefly regarded:* 23 But this thing chiefly commanded I them, saying, Obey my voice in *all things viz. Holiness of Life and inward Piety as well as the Outward Acts of Religion,* and I will be your God, and ye shall be my people: * even walk ye in All the ways that I have commanded you, that it may be well unto you. 24 But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward and not forward *i. e. Like headstrong Oxen that refuse to put their Neck under the Yoke, or when it is on their Neck, are so Untoward as to draw Backward rather than forward: So these people have refus'd to submit Obediently to my Commands or Law.* 25 Since the day that your fathers came forth out of the land of Egypt unto this day, I have even sent unto you all my servants the prophets, daily rising up early, and sending them. 26 Yet they hearkened not unto me, nor inclined their ear, but hardened their neck, *i. e. Would not submit to my Laws;* they did worse than their fathers. 27 Therefore thou shalt speak all these words unto them but they will not hearken to thee: thou shalt also call unto them, but they will not answer thee. 28 But thou shalt say unto them, this is a nation that obeyeth not the voice of the

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the Lord their God, nor receiveth correction: truth is perished, and is cut off from their mouth. 29 Cut off thine hair, *in Token of thy great Grief*. O Jerusalem, and cast it away, and take up a lamentation on *the high places where thou hast been guilty of Idolatry*: for the Lord hath rejected and forsaken the *present generation of thy People out of his wrath against 'em*. 30 For the children of Judah have done evil in my sight, saith the Lord: they have set their abominations *i. e. Idolatrous Images and Altars* in the house which is called by my name, to pollute it. 31 And they have built the high places of Tophet *i. e. a Temple or Altar to Moloch*, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire, which I commanded them not, neither came it into my heart, *but expressly forbid it under the severest Penalty as being most Detestable to me*. 32 Therefore behold, the days come, saith the Lord, that it shall no more be called Tophet *from Tabrets sounding there to drown the Cries of the Children that were murder'd to be Sacrificed*; nor the valley of the son of Hinnom *who Once own'd it*, but the valley of slaughter: for *there shall be so many Slain therein and thereabout by their Enemies, that they shall bury in Tophet, till there be no place or room to bury any more*. 33 And so the carcasses of this people *that shall be unburied*, shall be meat for the fowls of the heaven, and for the beasts of the earth, and none shall fray them away. 34 Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate. Chap. VIII. At that time *viz. When Jerusalem shall be taken and expos'd to the Rage and Rapin of the Chaldean Army*, saith the Lord, they *viz. the Chaldeans shall break open the Monuments or Sepulchres of the Kings and other great Men of Judah, hoping to find Treasure therein, and so shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem out of their graves*. 2 And they shall spread them before the sun, and the moon, and all the host of heaven whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they *viz. the said Bones shall not be gathered, nor buried again*; they shall be for dung upon the face of the earth. 3 And death shall be chosen rather than life, by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the Lord of hosts.

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IV. *The Jews in vain think that God will save them, because they have his Law among them, since they keep not the said Law.* 4 Moreover, thou shalt say unto them, Thus saith the Lord, Shall they fall, and not arise? *i. e. Are these people of Judah so far fallen into Wickedness, as to be past Recovery or Repentance?* Or shall he turn away, and not return? *i. e. Is God so far provok'd as that he will not return to them or receive them into Favour, if they return to him by Repentance?* Certainly God is still willing so to receive them. 5 Why then is this people of Jerusalem slidden back, by a perpetual backsliding? they hold fast deceit, they refuse to return. 6 I hearkned and heard, but they spake not aright: *Even no man repented him of his wickedness, saying, What have I done? every one turned to or went on in his former course of Wickedness without any Consideration or Fear of approaching Danger,* as the War horse rusheth into the battle. 7 Yea, the stork in the heaven knoweth her appointed times, and the turtle, and the crane, and the swallow observe the time of their coming *or Returning to the Places of their most usual Abode:* but my people know not the judgment of the Lord *so as ever to think of Returning to him.* 8 How do ye say, we are wise, and the law of the Lord is with us? Lo, certainly in vain made he it, *i. e. Did God give you the Law; the pen of the scribes or skill'd in the Law is in vain i. e. 'Tis to no purpose to boast of your skill in the Law, and to write it out and expound it, or even for God to have given it to you, if you take no care to direct your Lives according to the Law.* 9 The wise men or Politicians are ashamed they are dismayed and taken *i. e. Are disappointed in all their Designs: and no Wonder, for lo, they have rejected the word of the Lord, and what true wisdom is, or can be in them.* 10 Therefore will I give their wives unto others, and their fields to them that shall inherit them: for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest, every one dealeth falsely. 11 For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace. 12 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall, in the time of their visitation they shall be cast down, saith the Lord. 13 I will surely consume them, saith the Lord; there shall be no grapes on the vine, nor figs on the fig-tree, and the leaf shall fade, and the things that I have given them shall pass away from them. 14 Why do we *that live in open Towns or Villages, sit still, shall they say when they hear of the Approach of the Chaldeans:* assemble your selves, and let us enter into the defenced cities, and let us be silent there: *i. e. Seek there for Refuge and Quiet: for the Lord our God hath put us to silence, i. e. hath made us unable to withstand our Enemies, and* given

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given us water of gall to drink *i. e.* has brought severe Judgments on us, because we have sinned against the Lord. 15 We looked for peace, but no good came : and for a time of health and behold trouble. 16 The snorting of his *viz.* the Chaldean horses was heard from Dan : the whole land trembled at the sound of the neighing of his strong ones, for they are come and have devoured the land, and all that is in it, the city and those that dwell therein. 17 For behold, I will send serpents, cockatrices among you, which will not be charmed, and they shall bite you, *i. e.* I will send an Enemy that ye shall not be able to prevail on to spare you by any means, says the Lord.

18 When I *Jeremy* would comfort my self against sorrow, my heart is faint in me or misgives me, there being great Reason for my Fears and None for my Hopes. 19 Behold methinks I hear the voice of the cry of the daughter of my people, because of them that dwell in a far country *i. e.* The Chaldeans marching against Judah : I would comfort my self with these Thoughts *viz.* Is not the Lord in Zion? is not her Almighty king in her in a special manner? But alas! these Considerations will afford me now no Comfort, forasmuch as methinks I hear God saying to me while I would comfort my self with the foresaid Thoughts : If they would have me to have saved 'em, why have they provoked me to anger with their graven images, and with strange vanities? 20 Methinks I *Jeremy* hear my people complaining of the Failure of the Help they expected from Egypt thus : the harvest is past, the summer is ended, and so the Season for the Egyptians marching to our Relief is Over, and we are not saved from the Chaldeans. 21 For the hurt of the daughter of my people am I as griev'd as if I my self was hurt, I am black or look Ghastly with Grief as those who are Dying : astonishment hath taken hold on me. 22 Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered? *i. e.* God has sent his Prophets as spiritual Physicians, and they have prescrib'd the Best and Only Remedy for the Recovery of the People of Judah from falling into those Calamities which are coming on 'em; and the Fault is wholly in themselves if they do not Recover, even because they will not follow the Prescriptions or Advice of the Prophets *viz.* to Repent and Obey God. Chap. IX. Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the great Number which I foresee will be slain of the daughter of my people for their Impenitency. 2 Oh that I had in the wilderness a lodging-place of wayfaring men, that I might leave my people, and go from them : for they be all adulterers *i. e.* Apostates from God by their Idolatry, an assembly of treacherous men. 3 And they

V.

Jeremy grieves at the foresight of the Calamities that the Chaldeans would bring on the Jews for their obstinate Impenitency.

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they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the Lord. 4 Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant *his Brother if he can for any Worldly gain of his own*, and every neighbour will walk with slanders *i. e. Stick not to slander his Neighbour on any account that is likely to turn to his own Temporal advantage.* 5 And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity. 6 Thy habitation, O Jeremy, says Gods unto me, is in the midst of *those that are full of deceit: thro' deceit or because they are resolv'd to go on in their Deceitfull or Cheating and Unjust ways,* they refuse to act as *those that know me to be the only true God,* says the Lord. 7 Therefore thus saith the Lord of hosts, behold, I will melt them, and try them, *i. e. I will cast them into the Furnace of Affliction, to purify 'em from their Dross or bring 'em to Repentance:* for how shall I do else, *i. e. There is no other way for to save some of the daughter of my people by bringing 'em to Repentance.* 8 Their tongue is as an arrow shot out, it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait. 9 Shall I not visit them for these things? saith the Lord: shall not my soul be avenged on such a nation as this? 10 For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness or Pastures of the Plain Country a lamentation, because they are burnt up or destroy'd with Fire and Sword and made desolate, so that none do pass through them, neither can men hear the voice of the cattle, both the fowl of the heavens and the beast are fled, they are gone. 11 And I will make Jerusalem heaps, and a den of dragons, and I will make the cities of Judah desolate, without an inhabitant.

VI. 12 Who is the wise man that may understand this, and who is he to whom the mouth of the Lord hath spoken, that he may declare it *i. e. Is there no one among you so well acquainted with the Ways of God's dealings made known in his Word, as to know for what the land perisheth, and is burnt up like a wilderness, that none passeth through?* 13 * Even the Lord says, *Is there no one so Wise as to know it is,* because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; 14 But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them: 15 Therefore thus saith the Lord of hosts, the God of Israel, behold I will feed them, even this people, with wormwood, and give them water of gall

Judah is further threaten'd, and also the neighbouring heathen Nations.

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gall to drink *i. e. I will bring great Affliction on 'em, viz. Captivity, wherein they shall live in a poor and very miserable condition for a considerable time.* 16 I will scatter them also among the heathen, whom neither they nor their fathers have known : and I will send a sword after them, till I have consumed them. 17 Thus says the Lord of hosts, consider ye *the evil Circumstances you are in, and as is usual in Time of great Mourning* call for the mourning-women, *whose Profession it is to make Publick Lamentations at Funeral,* that they may come and send for *the said skilful women in Mourning* that they may come. 18 And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters. 19 For a voice of wailing is heard out of Zion, how are we spoiled ! we are greatly confounded, because we have forsaken the land *i. e. We are forced to leave our Country, because our dwellings have cast us out i. e. We are cast out of our Dwellings for our Sins.* 20 * Yea but hear the word of the Lord, O ye Mourning-women mention'd v. 17, and let your ear receive the word of his mouth and *be not content to mourn only yourselves, but also teach your daughters wailing, and every one her neighbour lamentation.* 21 For death is come up into our windows, and is entred into our palaces *i. e. The Enemy has made his Way into our fortify'd places, and tho' we barricado our Doors, yet the Soldiers get into our houses thro' the Windows, or kill us some-how thro' the Windows, and so they proceed to cut off the children from without, and the young men from the streets i. e. By these means the young men and children are cut off, so that there are none to be seen without door or in the Streets.* 22 Speak, thus saith the Lord, even the carcales of men shall fall as dung upon the open field, and as the handful after the harvest-man, and *as the Owner is not by the Law to gather up the Corn that thus falls, so none shall gather them viz. the Carcasses of the slain to bury them.* 23 Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches : *for none of these things shall be able to deliver him that has 'em from the Calamities coming on you :* 24 But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise loving kindness, judgment and righteousness in the earth : for in these things I delight, saith the Lord *and he that walks according to such his Knowledge of me, takes the Only way to save himself from the Common Destruction I am bringing on you.* 25 For behold the days come, saith the Lord, that I will punish all them which are circumcised *i. e. Those of Judah, with or as well as the uncircumcised Heathen :* 26 *Even Egypt in whom they of Judah trust*

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*trust for help, and Judah himself, and Edom, and the children of Ammon, and Moab, and all the Arabs * that have the corners of their Heads cut i. e. cut the Hair on the Forepart of their Heads Round, letting it grow only Behind: for all these Nations are uncircumcised viz. Egypt, Edom, &c. are so both in Heart and Flesh, and all the house of Israel i. e. the far greatest part of Judah are uncircumcised in the heart, and so make their Circumcision of the Flesh to become Uncircumcision or of no Esteem in the sight of God, for Want of the Inward Purity of the heart Signify'd by it.*

VII. Chap. X. Hear ye the word which the Lord speaketh unto you, The Folly of Idolatry is set forth. O house of Israel i. e. Judah. 2 Thus saith the Lord, learn not i. e. What a Madness is it in you thus to be fond of the way or Idolatrous Worship of the heathen, and be not dismayed at the signs of Heaven i. e. At the Predictions which they pretend to make from the different Aspects of the Heavenly bodies; for the heathens are dismayed at them, as not knowing me to be the Maker of those Heavenly bodies, and supreme Governor and Disposer of all things, which you can't but know. 3 For hence it is chiefly that the customs of the said Heathen people are vain or absurd: for one cuts a tree out of the forest (the work of the hands of the workman) with the ax. 4 They deck it with silver and with gold, they fasten it with nails and with hammers, that it move not. 5 They viz. the Idols are or stand upright as the palm-tree or a Pillar, but speak not: they must needs be born, because they cannot go: be not afraid of them, for they cannot do evil, neither also is it in them to do good. 6 Forasmuch as there is none like unto thee, O Lord, thou art great, and thy name is great in might. 7 Who that is Wise would not fear thee, O thou who art the only true king of all the nations of the World? for to thee * belongs honour: forasmuch as among all the Great and wise men of the nations that have been deify'd after their death by their Subjects, and in all their kingdoms there is none i. e. No other God worship'd that is like unto thee. 8 But they that worship such Gods are altogether brutish and foolish: the Doctrine of worshipping a stock or Idol is a doctrine of vanities or most absurd. 9 For the said Idols are at best made but of silver spread into plates which silver is brought from Tarshish, i. e. From some Foreign Country where are Silver Mines or the like by Ships or Sea; and of gold from Uphaz, they are the work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of skilful workmen. 10 But the Lord is the only true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. 11 Thus shall ye or ye ought to say un-

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to them *that entice you or compel you to go on in Idolatry* the Gods that you *Worship, as being such as* have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. 12 *But the God of Israel is he that* has made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. 13 When he utters his voice or *thunders*, there is heard a Noise as of a multitude of waters rolling in the heavens, and usually great Showers of Rain follow after Thunder; and as our God causes the Rain to descend from heaven, so he causes the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures. 14 Every man that makes an Idol or worships it, is perfectly brutish in or for Want of knowledge or due Consideration: every founder of molten Images is confounded or can't in Reason but be convinc'd of his Brutish folly by his thoroughly knowing what the graven image is made of and what it is: for he can't but really know, that his molten image is falshood i. e. *Falsly pretends to have Life and Understanding in or within 'em*, and there is no breath or Life in them. 15 They are vanity and the work of errors i. e. *The making of 'em is wholly owing to mens wrong Notions of the Nature of God.* In the time of their visitation they shall perish i. e. *The time will come when God shall put an end to all Idolatry.* 16 The portion of Jacob i. e. *The God who has chosen the Seed of Jacob to be his Portion or pecaliar People*, is not like them: for he is the maker of all things; and Israel is the rod or Lot of his Inheritance; the Lord of hosts is his name.

17 Gather up thy wares or Effects in order to thy going into Captivity, O inhabitant of Jerusalem; for thou shalt go into Captivity tho' thou inhabitest the fortress or strongly fortified City of Jerusalem. 18 For thus saith the Lord, Behold, I will sling out the inhabitants of the Land at this once, i. e. *I will at One time cause the Main Body of the Country to be carried Captive*; and will distress them, that they may find it so viz. *my Threatnings to be True.* 19 Wo is me for my hurt, my wound is grievous: but I said, Truly this is a grief which the Sins of my People have most justly occasion'd, and I must therefore bear it Patiently and with an Humble Submission to God. 20 My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains i. e. *The Cities and Houses of my People are rifled and destroy'd, as if they were so many Shepherds Tents: and the Inhabitants of my Country are gone into Captivity, whence Most of 'em will never Return*; 21 For the Pastors i. e. *the Rulers both Civil and Ecclesiastical* are

VIII.

Jeremy begs of God to punish his People, not in Anger, but with judgment.

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become brutish, and have not sought the Lord: therefore they shall not prosper, and all their flocks or People shall be scattered into several parts of the Babylonian Empire. 22 Behold, methinks already the noise of the bruit or Report of the Chaldeans Approach is come, and a great commotion i. e. a Great Army is march'd out of the north-country, to make the cities of Judah desolate, and a den of wild beasts. 23 O Lord, I thy Prophet know that the way of man is not in himself: it is not in man that walketh to direct his steps i. e. that Success depends not on Human Endeavours, but on thy Pleasure, and that thou canst Easily disappoint all the Designs of the Chaldeans against my Country and People: 24 O Lord, since thou art justly determin'd to punish my People if they continue in their Impiety, I do not presume to intercede so far for 'em as to desire of thee Not to punish 'em at all, especially since thou hast expressly forbid me so to do; but yet I humbly beg of Thee to correct me i. e. my People, but with some Mitigation of judgment, not in thy anger or to the Utmost Rigor of Justice, lest thou, or so as to bring me to nothing i. e. Utterly to destroy my People. 25 On the contrary rather Pour out thy fury upon the heathen that know thee not, and upon the families i. e. People that call not on thy name i. e. on the Chaldeans and their Allies, who were never thy Peculiar People, and who never acknowledg'd or worship'd Thee, and who ascribe their Successes even against Judah to their Idol gods: for they have eaten up Jacob, and devoured him and consumed him, and have made his habitation desolate i. e. Shall do so as Certainly as if Already done.

IX.

The Jews
are reprov'd
for their wick-
ed Returning
to Open Idolatry
after the death
of Josiah.

Chap. XI. The word that came to Jeremiah from the Lord, saying, 2 Hear ye the words of this covenant which I made with your Fathers, and speak unto or lay in short the Tenour of the said Covenant before the men of Judah, and the inhabitants of Jerusalem. 3 And say thou unto them, thus saith the Lord God of Israel, you can't but know or at least may know, that I have of Old declar'd in my Law, that cursed shall be the man that obeys not the words of this covenant, 4 Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the said land wherein I tried your Fathers by great Afflictions, as Metals are melted and tried or purify'd in the iron furnace, saying, obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God: 5 That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and hony, as it is this day. Then answered I Jeremy, and said according to the Form prescrib'd in the Law, Amen or so be it, O Lord, thereby acknowledging that it was but just, that such should be cursed, as did not obey the said Covenant. 6 Then the Lord

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Lord said unto me, proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, hear ye the words of this covenant, and do them. 7 For I earnestly protested unto your fathers, in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, obey my voice. 8 Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded them to do, but they did them not. 9 And the Lord said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem *i. e. Whereas they made an Outward shew of renouncing Idolatry in the late reign of Josiah, now they have conspir'd or agreed together to return to their Outward and Publick Idolatry.* 10 They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel, even the house of Judah have broken my covenant which I made with their fathers. 11 Therefore thus saith the Lord, behold, I will bring evil upon them which they shall not be able to escape, and though they shall cry unto me, I will not hearken unto them. 12 Then shall the cities of Judah and inhabitants of Jerusalem go and cry unto the gods unto whom they offer incense; but they shall not save them at all in the time of their trouble. 13 * Though according to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem, have ye set up altars to that shameful thing, even altars to burn incense unto Baal. 14 Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry unto me for their trouble. 15 What has *the People of Judah, who vainly call themselves my beloved while they are so wicked,* to do in my house, seeing she hath wrought lewdness with many *i. e. Is guilty of worshipping many Idols?* and the holy flesh is past from thee *i. e. Thy Sacrifices are Unacceptable to me, being polluted by thy impenitent Course of Sin:* for when thou doest evil, then thou rejoicest. 16 The Lord called thy name *i. e. called thee to be his peculiar People, to the end thou shouldst be Fruitfull in works of true Piety,* as a green olive-tree that brings forth Plenty of fair and of goodly fruit: *But since the people of Judah are not like to such a Fruitfull Olive-tree, but to one that bears no good Fruit,* therefore with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken *i. e. He will cause the Chaldeans with a great Army to destroy Judah with Fire and Sword.* 17 For the Lord of host that planted thee, hath pronounced evil against thee, for the evil of the house

house of Israel, and of the house of Judah, which they have done against themselves to provoke me to anger, in offering incense unto Baal.

X. *Jeremy's Reasoning with God about the Prosperity of the wicked, on account of the Men of Anathoth's Design against his Life.* 18 And the Lord hath given me knowledge of it, and I know the evil Designs of my Own Towns-men against me: Then, when I was like to have been oppress'd or destroy'd by 'em as Not knowing or suspecting such their Designs, thou shew'dst or reveal'dst to me their doings. 19 But I was afore Secure in my Own thoughts and Inseparable of Danger, like a lamb or an ox that is brought to the slaughter, and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof *i. e.* *Jeremy the Prophet and so put an end to his troubling Us with his Prophecies*, and let us cut him off from the land of the living, that his name may be no more remembred. 20 But, O Lord of host, that judgest righteously, that triest the reins and the heart, and so knowest 'em to be Unjustly and Implacably set against me, let me see thy vengeance on them *i. e.* *be pleased to plead my Cause with 'em, and to justify my Innocence, and to bring them to condign Punishment for the manifestation of thy Justice.* For unto thee have I revealed or laid open and recommended my cause. 21 Therefore thus says the Lord of the men of Anathoth, that seek thy life, saying, Prophecie not in the name of the Lord, that thou die not by our hand: 22 Therefore thus saith the Lord of hosts, behold, I will punish them; the young men shall die by the sword, their sons and their daughters shall die by famine. 23 And there shall be no remnant of them, for I will bring evil upon the men of Anathoth, even the year of their visitation. Chap. XII. Righteous art thou, O Lord, I doubt not, even in all that thou dost: yet let me plead with thee, yet let me talk with thee of thy judgments or Providence as to the Prosperity of the Wicked and Adversity of the Righteous: wherefore doth thy Providence permit the way of the wicked to prosper? wherefore are all they happy that deal very treacherously. 2 Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit *i. e.* *Their Prosperity is often so great, as if they were in a special manner blessed by thee.* 'Tis true thou art near or often in their mouth, but far from their reins *i. e.* *They are far from honouring thee with their hearts, tho' they do it with their Mouths.* 3 But thou, O Lord, knowest me; thou hast seen me, and tried and found my heart to be sincerely toward thee: pull them out, like sheep are pull'd out from the rest of the flock, for the slaughter, * even set them apart for the day of slaughter. 4 How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds by

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by reason of the Dearth or Famine, which thou hast sent for the Impenitency of those who thus prosper in their Wickedness; and particularly because they have laid by way of Mockery at me and my Prophecies he viz. Jeremy shall not live ever to see those Evils which he threatens will bring on us our last end. 5 The Answer God was pleased to return to my Expostulation from v. 1. hitherto, was only to this Purport, that I should be so far from being freed from the Malice and Enmity of my Own Towns-men of Anathoth, that I must expect much Greater or Worse Effects of Malice from the Wicked ones that were in Power, which is the Import of this Verse viz. if thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses i. e. If thou canst not bear the Ill usage of those of Anathoth, how wilt thou be able to undergo the Hardships thou must expect from the Great men at Jerusalem? and if in the land of peace wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan i. e. If thou endurest such Hardships in thy own Native place, and so among thy own Acquaintance and Kindred, from whom thou mightest Reasonably expect more than Ordinary Friendship: What must thou expect when those in Power shall combine against thee? Whose Rage shall be like that of the Lions, who are driven out of their Coverts by the Overflowing of Jordan, and who thereupon set on such as travel the Publick Roads or the like. 6 For even thy brethren, and the house of thy father, even they have dealt treacherously with thee, yea, they have called a multitude * against thee i. e. Endeavour to bring thee under a common Odium: Wherefore believe or Trust them not, though they speak fair words unto thee.

7 For a further Answer to thy foresaid Expostulation as to the Prosperity of the Wicked, I add that tho' I see fit to let 'em prosper often for a Time, yet I often punish 'em even in this World in an Exemplary manner. Accordingly I purpose fully to punish the Wickedness of the present people of Judah. To this end I have forsaken i. e. purpos'd to forsake my house or Temple; I have left my heritage or people and land; I have given the Once dearly beloved of my soul into the hands of her enemies. 8 My heritage is unto me as a lion in the forest, it crieth out against me i. e. My people have blasphem'd me and my Laws, as a Lion opens his Mouth against any one that withstands him: therefore have I hated it. 9 My heritage is to me or shall be made by me as a speckled bird, even the birds round about are or shall be against her i. e. As other Birds are wont to flock about some speckled Birds; as the Owl &c. and to join together to beat such a speckled Bird; so I will stir up the Enemies of my People to annoy 'em on every side. Come ye, assemble all ye the said Enemies as so many

XI.

A further Answer to Jeremy's Expostulation as to the Prosperity of the Wicked.

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many beasts of the field, come to devour. 10 Many pastors *i. e.* the Generals of the Chaldean Army have destroyed my vineyard, they have troden my portion under foot, they have made my pleasant portion a desolate wilderness. 11 They have made it desolate, and being desolate it mourns unto me *i. e.* Seems to make a silent complaint to me by the Dolefulness of its Condition, and to beg to be restor'd to its former Prosperity. The whole land is made desolate, because no man lays it *viz.* my Warnings to heart. 12 Therefore the spoilers are come upon all high places and through the wilderness or Plain Country: for the sword of the Lord shall devour from the one end of the land even to the other end of the land: no flesh shall have peace. 13 They have sown wheat, but shall reap thorns: they have put themselves to pain or Labour, but shall not profit; and ye shall be ashamed of your revenues or the Increase they shall get by your sowing and other Labours, as coming to Nothing, because of the fierce anger of the Lord.

XII.
A further
Answer to the
aforesaid Ex-
postulation, to-
gether with a
Prophecy of
the Conversion
of the Jews and
Gentiles to Chri-
stianity.

14 To answer further thy Expostulation *v. 1. &c.* and particularly as to my permitting the neighbouring Edomites, Moabites &c. to have a hand in the Destruction of Judah, thus saith the Lord against all mine evil neighbours *i. e.* The Edomites, Moabites &c. who all along bore a great Spight and Ill-will against Judah and Israel, that touch together with or help hurt the inheritance which I have caused my people Israel to inherit, behold, I will pluck them out of their land *i. e.* I will cause the said neighbouring people to be likewise carried Captive in due time; and I will pluck out the house of Judah from among them *i. e.* I will deliver such of Judah as are in Slavery among 'em. 15 And it shall come to pass after that I have plucked them of Judah out from among the Edomites, Moabites &c. I will again or further have compassion on them and free them likewise that are elsewhere in Captivity in the Empire of Babylon, and will bring them again every man to his heritage, and every man to his land. 16 And it shall come to pass, if they *viz.* the Nations among whom my people have been Captive, will diligently or sincerely learn the ways of my people after my said People by their Captivity have been taught to Renounce Idolatry which they were afore fondly inclin'd to; and accordingly the said Nations after the Example of my People will renounce their Idolatry, so as to acknowledge me to be the Only true God, and to worship only me, and particularly to swear only by my name *viz.* As the Lord lives, (as they *viz.* the Heathen Nations afore taught my people to swear by Baal and other Heathen gods) then shall they be built in the midst of my people *i. e.* Then shall such Heathen Converts become Members, as well as the Jews, of my Church. 17 But if they *viz.* the Heathen will not obey or become true Members of my Church,

as

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as the Jews shall be, I will utterly pluck up, and destroy that nation, saith the Lord: *Whereby from v. 15. As may primarily be denoted the Restoration of the Jewish Church and State after their Return from the Babylonish Captivity; and the Profelytism or Conversion of many Heathen to the Jewish or Then true Religion, at least so far as to become Profelytes of the Gate, or to Renounce all Idolatry, and worship Only the God of Israel: so secondarily by the same may be denoted in a much Higher degree the Preaching of the Gospel by the Apostles and other Primitive Disciples of the Jews; and thereby the Conversion as of other Jews, so of a much Greater Number of Gentiles to Christianity. And lastly and in the Highest or Fullest Sense by v. 15 &c. is foretold the General Conversion of the Jews to Christianity, and also the Coming in or Conversion of the Fulness of the Gentiles to Christianity, and the utter Destruction of Antichrist and all his Party, and all Other Unbelievers by whatever Name they may be call'd; All which shall be brought to pass in the latter part of the Gospel-State, or the latter end of this World.*

Chap. XIII. Thus saith the Lord unto me, go and get thee a linen girdle, and put it upon thy loyns, to denote God's having taken Judah and Israel to be his peculiar People and so nearer to him than other Nations, and put it not in water but put it about thee just as it was when first made, and so Rough and Foul, thereby to denote God's taking Abraham and his Seed near unto him, While in their Corrupt State of Nature and Infancy, and when they had nothing to recommend 'em to God's Favour. 2 So I got a girdle, according to the word of the Lord, and put it on my loyns. 3 And the word of the Lord came unto me the second time, saying, 4 Take the girdle that thou hast got, which is upon thy loyns, and arise, go to Euphrates to signify the Jews being to be carried Captive over that River, and hide it there in a hole of a rock on or near the Bank of that River. 5 So I went and hid it by Euphrates, as the Lord commanded me. 6 And it came to pass after many days, that the Lord said unto me, arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there. 7 Then I went to Euphrates and digged, and took the girdle from the place where I had hid it; and behold, the girdle was marred, it was profitable for nothing. 8 Then the word of the Lord came unto me, saying, 9 Thus saith the Lord, after this manner will I mar the pride of Judah, and the great pride of Jerusalem. 10 This evil people which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods to serve them, and to worship them, shall even be, as this girdle which is good for nothing. 11 For as a girdle cleaveth to the loyns of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah,

H

saith

XIII.

The Destruction of Judah prefigur'd by the Rotting of a Girdle.

PARAPHRASE.

saith the Lord; that they might be unto me, as by *Virtue of a Marriage Covenant or Contract* whereby the Parties married are bound to cleave together, for a people, and for a name, and for a praise, and for a glory *i. e. For my peculiar People, and as such to be called by my Name, and that I might be Glorify'd by their shewing forth my Truth and Praise to the World*: but they would not hear.

XIV. *The same foretold under the Parable of breaking Earthen Bottles.* 12 Therefore *to foretell unto them further, that Every one that has sinn'd against me, by his Impenitency, shall be duly punish'd, thou shalt speak unto them this word,* Thus saith the Lord God of Israel, Every bottle shall be filled with wine; and they will, *I know afore-hand, make a Jest and Mockery of what thou shalt say to them, taking thy Words in a Literal Sense, as if they were intended to encourage Intemperance, and so will say unto thee, Do we not certainly know, that every bottle shall be filled with wine i. e. We are resolv'd not to want our Fill of Wine.* 13 Then shalt thou say unto them, Thus saith the Lord, Behold, *you either do or will not understand Aright what I said unto you. For thereby God foretells thus much unto you, as he has commanded me to acquaint you in his Name Viz. I will fill all the inhabitants of this land, even the kings that sit upon Davids throne, and the priests, and the prophets, and all the inhabitants of Jerusalem with Insatiation and Astonishment, so that ye shall be bereav'd of Common Discretion as Men are by drunkenness.* 14 And as Earthen Bottles into which they are wont to put Wine are easily broken to pieces by dashing One against Another, so I will dash them of Judah one against the other, even the fathers and the sons together, saith the Lord: I will not pity, nor spare, nor have mercy, but destroy them, *unless they prevent my Destruction of 'em by a Timely and Sincere Repentance.*

XV. *Repentance the Only means for the Jews to prevent their Destruction.* 15 Wherefore hear ye and give ear, and be not so proud, as to give no Regard to what I Jeremy say to you, for the Lord hath spoken it. 16 Confess and Sincerely repent of your Sins, and give glory unto the Lord your God for his Forbearance of you hitherto, and thus Graciously calling you to Repentance: Do this before he cause darkness or a Dismal State of Affliction to fall on you, and before you are forced to flee to the Mountains for Refuge from your Enemies by Night, and so your feet stumble on the dark mountains; and before the Time comes, that while ye look for light or Deliverance from your Enemies, he turn it viz. your vain Expectation of Deliverance into the shadow of death, and make it gross darkness *i. e. you find your selves most miserably disappointed by God's just Judgments on you.* 17 But it ye of Judah will not hear it viz. my Exhortation (v. 15, 16.) to lay aside your Pride and Humble your selves before God by a True Repentance, It will be as good for me to lay aside my Publick Character

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Character of a Prophet, and to Retire where my soul shall weep in secret places for your pride, and mine eye shall weep sore, and run down with tears, because the Lords flock is carried away captive. 18 God has commanded me in particular to say to the king and to the queen, Humble your selves before God with a sincere Repentance, and the Greatest Sorrow for your former Sins, and in Token thereof sit down on the Ground or in Dust and Ashes: for if you will not thus humble yourselves before God, your principalities or Grandeur shall come down, even the crown of your glory i. e. You shall be Dethron'd, or put down from the Dignity of King and Queen. 19 The cities of the Country of Judah that lies south of Babylon shall be shut up, and none shall open them i. e. The Inhabitants shall lose their Liberty, and fall into a State of Bondage: even Judah shall be carried away captive all of it, it shall be wholly carried away captive. 20 Lift up your eyes, and behold them that come from the north i. e. The Chaldean Armies: where or into what a miserable condition is fallen the flock that was given thee, O State or Kingdom of Judah thy Once beautiful flock i. e. prosperous People? 21 What wilt thou say in excuse of thy self, when he viz. God shall punish thee thus by delivering thy People into the hands of the Chaldeans? (for thou hast taught them viz. Foreign Nations to be captains and as chief over thee viz. by thy King Abaz first calling in the King of Assyria to assist him, and Relying on his Assistance against the Kings of Syria and Israel, without seeking for and much more without relying on the Assistance of God: for which God gave Abaz into the Power of the King of Assyria, so as that altho' he became his Tributary yet he distress'd him more than help'd him) shall not sorrows take thee as a woman in travail? 22 And if thou say in thine heart, wherefore come these things upon me? for the greatness of thine iniquity are thy skirts discovered, and thy heels or feet made bare. 23 Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil i. e. You are become so Obstinate-ly wicked, as that one may expect an Ethiopian to change his skin &c. as soon as you to change your Manners. 24 Therefore will I scatter them as the stubble that passeth or is blown away by the wind of the wilderness i. e. a strong Wind. 25 This is or shall be thy lot, the portion of thy measures i. e. That shall be measur'd out unto thee from me, saith the Lord; because thou hast forgotten me, and trusted in falshood. 26 Therefore will I discover thy skirts upon thy face, that thy shame may appear. 27 I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, even thy abominations or Idolatry on the hills in the fields: wo unto thee, O Jerusalem, wilt thou not be made clean? when shall it once be?

PARAPHRASE.

XVI.
The Jews
are punish'd
for their Sins
by a grievous
Famine, which
yet brings 'em
not to Repen-
tance.

Chap. XIV. The word of the Lord that came to Jeremiah concerning the great Drought then sent for a Punishment on Judah, and which caused a great dearth or Famine. 2 Judah mourns, and the gates or Cities thereof languish, they are black or look Ghastly for want of due Sustenance, and cast themselves unto the ground, out of Grief and Despair, and the cry of Jerusalem itself is gone up to heaven i. e. Is very Loud for want of Meat and Drink. 3 * Even their nobles have sent their little ones i. e. Their Servants or their very own Children to the places where waters wont to be, they came to the pits or Pools or Cisterns, and found no water, they returned with their vessels empty: they were ashamed, and confounded at the Disappointment and covered their heads as usual in Affliction. 4 Because the ground is chapt, because there was no rain in the earth, the plowmen were ashamed, they covered their heads. 5 Yea, the hind also calved in the field, and forsook it viz her young One presently and before the young One could follow, to seek for Sustenance, because there was no grass where she calv'd. 6 And the wild asses did stand in the high places for Coolness, they snuffed up the wind like as Dragons or great Serpents are observ'd to do in hot and dry Seasons: their eyes did fail, i. e. they were almost Starv'd because there was no grass. 7 O Lord, though our iniquities testify against us, that we deserve such severe Punishment, yet do thou remove it for thy names or Mercy's sake. We can only flee to thy Mercy, for our backslidings are many, we have sinned against thee. 8 O the hope of Israel, the saviour thereof hitherto in the time of trouble, why shouldest thou be or be thou not as One no more concern'd for Our Welfare than a stranger in the land, and as a way-faring man that turneth aside to tarry but for a night, whereas thou didst promise of Old to Dwell with Us? 9 Why shouldst thou be as a man astonished and so knows not what to do for Us, as a mighty man that tho' he has Strength to do it, yet thro' Fear or Surprise cannot save us? yet thou, O Lord, art in the midst of us, and we are called by thy name, leave us not. 10 In Answer to the foresaid Petition and Expostulation of Me his Prophet, Thus says the Lord unto or concerning this people, Thus have they loved to wander from Me the True God, they have not refrained their feet i. e. themselves from following Idolatry, therefore the Lord does not accept the Prayers or Sacrifices of them, nor thy Intercessions for 'em; but he will now remember their iniquity, and visit their sins. 11 Then said the Lord unto me, pray not for this people for their good. 12 When they fast I will not hear their cry, and when they offer burnt-offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 Then

PARAPHRASE.

13 Then said I, Ah, Lord God, behold, the prophets say unto them, ye shall not see the sword, neither shall ye have famine, but I will give you assured peace in this place. 14 Then the Lord said unto me, the prophets prophesie lies in my name, I sent them not, neither have I commanded them, neither spake unto them: they prophesie unto you a false vision and divination, and a thing of nought, and the deceit of their heart. 15 Therefore thus saith the Lord concerning the prophets that prophesie in my name, and I sent them not, yet they say, sword and famine shall not be in this land, by sword and famine shall those prophets be consumed. 16 And the people to whom they prophesie, shall be cast out in the streets of Jerusalem, because of the famine, and the sword, and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them. 17 Therefore thou shalt say this word unto them, *However Un sensible you be of your Condition, God commands me to let my eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow i. e. Jerusalem, which has hitherto never been destroy'd by any Enemy since it has been possess'd by the Seed of Jacob, shall be destroy'd in no long time, and its State or Kingdom dissolv'd.* 18 If I go forth into the field, then behold the slain with the sword; and if I enter into the city, then behold them that are sick with famine; yea, both the prophet and the priest go about or shall be carried Captive into a land that they know not. 19 Hast thou utterly rejected Judah? hath thy soul lothed Zion? why hast thou smitten us, and there is no healing for us? we looked for peace, and there is no good; and for the time of healing, and behold trouble. 20 We acknowledge, O Lord, our wickedness, and the iniquity of our fathers: for we have sinned against thee. 21 Do not abhor us, for thy names sake, do not disgrace the throne of thy glory i. e. *Do not permit thy Enemies at least to disgrace or profane thy Temple, where thy Glory is wont to appear between the Cherubims as sitting on a Throne: remember and break or act not contrary to thy covenant with us tho' we have broken it on our part, and so have justly forfeited all the Promises thereby made to us.* 22 Are there any among the vanities or Idol-gods of the Gentiles that can cause rain? or can the heavens of themselves give showers? art not thou he, O Lord our God, *who alone causest Rain and givest Showers: therefore we will or at least ought to wait on thee for to give us Rain and so to remove this Famine: for thou hast made all things.*

Chap. XV. Then said the Lord unto me, Though Moses and Samuel stood before me to pray for this people, yet my mind or favour

XVII.

God's peremptory Decree to could

PARAPHRASE.

destroy Judah
and Jerusalem,
unless they
speedily re-
pent.

could not be toward this people; cast them out of my sight, and let them go forth. 2 And it shall come to pass, If they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the Lord, Such as are for death *i. e. the Pestilence*, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity. 3 And I will appoint over them four kinds of things to execute my Vengeance on them, saith the Lord; the sword to slay, and the dogs to tear the slain Carcases which shall be Unburied, and the fowls of the heaven, and the beasts of the earth, to devour and destroy. 4 And I will cause them to be removed into all kingdoms of the earth; because of Manassèh the son of Hezekiah king of Judah, for that which he did in Jerusalem and for that the several Kings since, except only Josiah, have gone on to do the like, and as I foresee will go on. 5 For, since thy Impenitency is and will be such, who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou dost *i. e. Who shall shew the least Concern for thee?* 6 Thou hast forsaken me, saith the Lord, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am as it were weary with repenting *i. e. suspending the Execution of my Judgments so often from Time to Time, and that to no purpose of Amendment in you.* 7 And I will fan them with a fan in the gates of the land *i. e. I will scatter the inhabitants of the Land and Cities of Judah, as Chaff is scatter'd by the Wind:* I will bereave them of children, I will destroy my people, sith they return not from their Evil ways. 8 Their widows are or shall be increased to me above the sand of the seas: I have brought upon them, even against the mother-City of the young men *i. e. against Jerusalem*, a spoiler at noon-day: I have caused him to fall upon it suddenly, and thereby terrors upon the city for fear of its being taken. 9 She viz. the Mother-City Jerusalem has born seven *i. e. has been formerly Fruitfull, but now languisheth or is fainting away with Grief for the loss of her Children* she hath given up the ghost: her sun is gone down while it was yet day *i. e. She is of a sudden over-whelm'd with Destruction, when she might have enjoy'd a long Continuance of Prosperity:* she hath been ashamed and confounded at the Disappointment she has met with from her Allies. And the residue of them that escape out of the City, will I deliver to the sword before their enemies, saith the Lord.

XVIII.

Jeremy greatly
complains of
the Hatred and

to Wo is me Jeremiah, my mother, that thou hast born me a man of strife, and a man of contention to the whole* land *i. e. I am the Object of the Common Hatred, because I speak such Truths as they care not to hear.* I have neither lent on usury, nor men have lent to me

me

PARAPHRASE.

me on usury *i. e.* I have done nothing to be hated or cursed by Any one, yet every one of them doth curse me. 11 The Lord said in answer to this my Complaint, Verily it shall be well with thy remnant *i. e.* with thee during the Remainder of thy Life after the taking of Jerusalem by the Chaldeans: Verily I will cause the enemy to entreat thee well in the time of evil, and in the time of affliction *i. e.* when the City shall be taken and Others put to Death or carried Captive by the Chaldeans. 12 Shall Common iron break the northern which is the Hardest iron, and the steel? In like manner all the Malice of the Jews shall not be able to destroy thee, who art under my Protection; nor shall the Jews be able to withstand the Chaldeans. 13 On the contrary thy substance, O Judah, and thy treasures will I give to the Chaldeans for a spoil, and so without price or my receiving any Valuable Consideration for it: I will deal with you, as Men do with the Refuse of their Goods which they are glad to be rid of: and that for all thy sins, even in all thy borders. 14 And I will make thee to pass with *i. e.* to be carried Captive by thy enemies, into a land which thou knowest not: for a fire is kindled in mine anger, which shall burn upon you. 15 O Lord, thou knowest that I deserve not their Hatred; remember me, and visit me, and revenge me of my persecutors, take me not away in thy long-suffering *i. e.* suffer not my Enemies to take away my life, while thou forbearst to vindicate and defend me: Thou dost know that for thy sake I have suffered rebuke. 16 Thy words were found, and I did eat them *i. e.* As soon as I receiv'd the Messages thou didst deliver to me, I laid them up in my Memory, and did duly meditate on them, and thereby as it were digest 'em: and thy word was unto me the joy and rejoycing of mine heart, for that I* was to be called by thy name, O Lord God of Hosts *i. e.* I was pleas'd to think, that I should have the Honour of being thy Prophet or Messenger. 17 But the Joy I conceiv'd from the Honour of being thus a Prophet was quickly turn'd into Heaviness: So that I sat not in the assembly of those that make merry, nor rejoyced: I sat alone as having pensive Thoughts because of my perceiving by thy Messages deliver'd to me that thy hand was stretch'd out as ready to punish my People, and for that thou hast filled me with Revelations of thy indignation against Judah, the making known of which to them, I easily foresaw, would bring on me their Hatred as it has done. 18 Why is my pain or Trouble brought on me by the Hatred of the People thus perpetual or Long? and my said Trouble as a wound incurable which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail *i. e.* Thou promisedst me at First to be my Defence and Safeguard against my Enemies: but thou now permittest 'em to deal with me, as if thou hadst

12 Usage he met with for discharging his Prophetical Office, and is encouraged to go on in his Duty by God's Renewing his Promise of his Protection.

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hadst no Regard to thy said Promise; and sufferest me to be disappointed of the Relief I expect from thee, as one is who being very Thirsty and coming to a Place where Water used to be, finds it then dried up. 19 Therefore in answer to these my Complaints thus says or said the Lord, If thou return to thy Duty of discharging the Prophetical Office with that Courage and Faithfulness thou oughtest, whereas thy foremention'd Complaints and Diffidence, are in some degree a sort of renouncing thy Duty or Prophetical Office, then will I bring thee again, and thou shalt stand before me i. e. I will restore thee to the said Office which thou hast in some manner deserted, and thou shalt still attend upon me as my Prophet or Messenger: and if thou take forth the precious from the vile, thou shalt be as my mouth i. e. If thou encourage the Good and reprove the Wicked as I direct thee, thou wilt answer the Character of a True Prophet, whose Office it is to speak what God directs him, without adding or diminishing in Complaisance to or out of Fear of Those to whom he is sent. Let them return unto thee, but return not thou unto them i. e. Comply not thou with their Humour, nor Sooth'em up in their Wickedness; but endeavour thou by Faithfully declaring unto them what I direct thee, to turn them from the evil of their Way. 20 And hereupon I will fully make Good what I at (k) first promis'd thee viz. I will make thee unto this people a fenced brazen wall, and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee, and to deliver thee, saith the Lord. 21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

XIX.
For a Confirmation of the Destruction of Judah Jeremy is forbidden to Marry &c.

Chap. XVI. The word of the Lord came also unto me, saying, For a further Confirmation of the Destruction which I will bring on Judah and Jerusalem for their Impenitency, 2 Thou shalt not take thee a wife, neither shalt thou have sons nor daughters in this place. 3 For thus saith the Lord concerning the sons, and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land, 4 They shall die of grievous deaths, they shall not be lamented, neither shall they be buried: but they shall be as dung upon the face of the earth, and they shall be consumed by the sword, and by famine, and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth. 5 For thus saith the Lord, enter not into the house of mourning, neither go to lament, nor bemoan them that dy of the grievous deaths, (as v. 4.) for I have taken away my peace from this people, saith the Lord, even my loving kindness and mercy, they being to be look'd on as

(k) Chap. i. 18.

PARAPHRASE.

so many Malefactors justly sentenced to Death, and therefore Not to be mourn'd for by Others, any more than to be Spar'd by the Judge. 6 Both the great and the small shall *many of 'em* die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, *which tho' forbid in the Law, yet is now adays practis'd by you of Judah as a Token of Grief or a Funeral Rite in imitation of the Heathen,* nor make themselves bald for them. 7 Neither shall men break bread for them *that are in mourning i. e. shall make no Feast for such* to comfort them for the dead, neither shall men give them the cup of consolation to drink *and so to allay their Grief for the death of their father or for the death of their mother.* 8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink. 9 For thus saith the Lord of hosts, the God of Israel, Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride. 10 And it shall come to pass, when thou shalt shew this people these words, and they shall say unto thee, Wherefore hath the Lord pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the Lord our God? 11 Then shalt thou say unto them, Because your fathers have forsaken me, saith the Lord, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law: 12 And ye have done worse than your fathers, (for behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me. 13 Therefore will I cast you out of this land, into a land that ye know not, neither ye nor your fathers, and there shall ye serve *such Masters as serve other gods, and that day and night, your Masters being so Severe as not to be content with your Work only in the Day, but forcing you also to work Often all Night or great part of It,* where I will not shew you favour.

14 * Nevertheless behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt. 15 But, The Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers *i. e. The Deliverance of the Israelites out of Egypt shall not be worth mentioning or Comparing with the Deliverance I shall hereafter vouchsafe to the Jews, especially on their Final Restoration to their Own Country on their general Conversion to Christianity.* 16 But before this happy time comes, Behold, I will send for many fishers, saith the Lord,

XX.

A Prophecy of the general Conversion of the Jews to Christianity, and also of the Fulness of the Gentiles.

PARAPHRASE.

and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks *i. e. I will send for the Chaldeans who shall take and destroy the present Jews, as Fishers do Fish, or Hunters Beasts: they shall find 'em out whithersoever they flee for Refuge.* 17 For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. 18 And first *viz. before the happy Restoration of the Jews foretold v. 15.* I will recompence their iniquity, and their sin * twice *viz. Once and that in no long time to come, by delivering 'em into the hands of the Chaldeans, because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things i. e. with their Idolatrous Rites: And Afterwards and a Second time will I in a like or worse manner punish the Jews for the great Guilt they shall bring on their Nation by shedding the Blood of Christ, a Sin as Great or Greater than that of their former Idolatry.* 19 O Lord, my strength and my fortress, and my refuge in the day of affliction, *the Prospect of that Happy Time, when the Gentiles as well as Jews shall renounce their Idolatry and turn to Thee, is what affords me Great Joy under my present Trouble. For at the time chiefly foretold v. 15. the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.* 20 Shall a man make gods unto himself? Surely they *that are so made,* are no gods? 21 * For behold, I will at that time *chiefly refer'd to v. 15. cause them viz. both Jews and Gentiles to know, even I will cause them to know my hand, and my might, and they shall know that my name is the Lord i. e. I will cause them to see and acknowledge my Supream Power and Truth in bringing about the Conversion both of Jews and Gentiles to Christ, whom they shall then Acknowledge to be Jehovah or Truly God with the Father.*

XXI.

The Jews are reprov'd for their too great Confidence or Reliance on Human Help or their Allies.

Chap. XVII. The sin of Judah by their Idolatry is written as on a Table of Stone with a pen of iron, and with the point of a diamond *i. e. It is so great as to be Indelible or Not to be forgot.* It is graven upon the table of their heart, and upon the horns of your altars *i. e. their Idolatrous Altars are undeniable Tokens of their Hearts being given up to Idolatry.* 2 * Even their children remember their altars and their idols under the green trees, and upon the high hills *i. e. their Children are train'd up to Idolatry.* 3 O my Temple which stands on the mountain of Moriah or Sion in Jerusalem at present, but which shall be so destroy'd that the said Mountain shall stand as in the field, I will give thy substance, and all thy treasures to the spoil, and thy high places for sin *i. e. where thou wert wont to commit*

PARAPHRASE.

mit Idolatry, throughout all thy borders. 4 And whereas thou hast refused to observe the Sabbatical years I appointed, or to release thy Land &c. each such year from Tillage, or to discontinue the Tillage of it every seventh year; therefore for a Punishment thou, even thy self shalt discontinue from thine heritage that I gave thee, for so long a Time as that the Land shall enjoy all her said Sabbaths which ye have Wickedly depriv'd her of: and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, which shall burn for ever. 5 Thus saith the Lord, whereas ye trust in the Egyptians for help and defence against the Babylonians, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. 6 For he shall be like the dry heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, in a salt or barren land and not inhabited. 7 Blessed is the man that trusteth in the Lord, and whose hope the Lord is. 8 For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought *i. e. shall not want due Moisture*, neither shall cease from yielding fruit. 9 The heart is deceitful above all things, and desperately wicked, who can know it? *i. e. Whereas many purpose Aforehand to depend duly on God for Help in Time of Need, yet when they are Actually in Need, especially in great and apparent Danger, they are apt to mistrust God's Helping 'em, and to betake themselves to Unlawfull Means for their Safety. Which also often fails 'em, Those Men whom they rely on for Safety, deceiving them; insomuch that it is the Greatest Folly to rely on Man more than God, since it is impossible for One Man to know the Heart of Another.* 10 Only I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruits of his doings. 11 As when a bird * hatches eggs, which she did not lay, the young Ones as soon as fledg'd, stay not with the Dam that hatch'd 'em: so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool. 12 * The throne of God's glory chiefly and most properly so called is on high in Heaven, where it has been from the beginning, that is the place of our sanctuary or the Holy place chiefly and most properly so call'd; so that the Jews have no just Reason to think, that God will not deliver his Temple among 'em into the hands of their Enemies, since he stands not in need thereof, having another and more noble Sanctuary in Heaven. 13 O Lord, the hope of all good Men in Israel; all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth *i. e.*

PARAPHRASE.

shall be of a Sudden and easily destroy'd as what is writ in the Dust, is presently blotted out or blown away by the Wind; they have their Portion in this World, and shall not inherit Eternal Life in Heaven; because they have forsaken the Lord, the fountain of living (l) waters. 14 Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for thou art my praise. 15 Behold, they say unto me, Where is the word of the Lord? let it come now to pass. 16 As for me, I have (m) not hastened * to be a pastor to follow thee i. e. I was not Hasty or Willing of my self to become thy Prophet: neither have I desired to be sent to foretell 'em of the woful day that is coming on 'em, as thou knowest: that which came out of my lips, was right before thee i. e. What I have foretold of their Destruction, I have so Only in Obedience to thy Command, and have said Nothing but what thou orderedst me. 17 Be not i. e. Let not any Apprehension of my being forsaken by thee be a New terror unto me, thou art my hope in the day of evil. 18 Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction i. e. For such their Obstinate Impiety I foresee thou wilt destroy them Twice viz. by the Babylonians first, and afterward by the Romans.

XXII.
The Jews are
minded of
keeping Holy
the Sabbath.

19 Thus said the Lord unto me, Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the most Publick gates of Jerusalem; 20 And say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates. 21 Thus saith the Lord, Take heed to your selves, and bear no burden on the sabbath-day, nor bring it in by the gates of Jerusalem. 22 Neither carry forth a burden out of your houses on the sabbath-day, neither do ye any work, but hallow ye the sabbath-day; as I commanded your fathers. 23 But they viz. your Fathers obeyed not, neither inclined their ear, but made their necks stiff, so that they might not hear nor receive instruction, for Punishment whereof I brought on 'em several Calamities, as you know by your Records, and which therefore ought to be a Warning to you to receive my Instructions and obey me. 24 And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath-day, but hallow the sabbath-day, to do no work therein: 25 Then shall there enter into the gates of this city, kings and princes sitting upon the throne of David, riding in chariots, and on

(l) See Chap. 2. 13. (m) Compare Chap. 1. 6.

PARAPHRASE.

horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem, and this city shall remain for ever. 26 And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south *i. e. from all parts of the Kingdom of Judah*, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise unto the house of the Lord. 27 But if you will not hearken unto me, to hallow the sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath-day: then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

Chap XVIII. The word which came to Jeremiah from the Lord, saying, 2 Arise, and go down to the potters house, and there I will cause thee to hear my words. 3 Then I went down to the potters house, and behold, he wrought a work on the wheels. 4 And the vessel that he made of clay was marred in the hand of the potter, so he made it again another vessel, as seemed good to the potter to make it. 5 Then the word of the Lord came to me, saying, 6 O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potters hand, so are ye in mine hand, O house of Israel *i. e. I can make you Prosperous or Miserable, as seems Good to me to make you, according as you obey or disobey me.* 7 Accordingly I tell you, that at what instant I shall speak or declare by my Prophets concerning a nation, and concerning a kingdom, that I purpose for their Wickedness to pluck up, and to pull down, and to destroy it: 8 If that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. 9 And at what instant I shall speak concerning a nation, and concerning a kingdom to build and to plant it: 10 If it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them. 11 Now therefore go to, and according to my general Declaration (v. 7--10) speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord, Behold, I frame or purpose for your Sins evil against you, and devise a device against you *i. e. My Purposes and Designs shall certainly be executed on you, unless ye repent: Wherefore to prevent the same,* return ye now every one from his evil way, and make your ways and your doings good. 12 And they said, There is no hope, but we will walk after our own devices, and we will every one do the imagination of his evil heart. 13 Therefore thus saith the Lord, Ask ye now among the heathen, who hath heard such things: the virgin of Israel *i. e.*

XXIII.

God's Absolute Power to deal with Nations as he pleases is set forth by a Potter's making such Vessels as he pleases, of his Clay.

Israel

PARAPHRASE.

Israel in general which I at first espous'd to me as a Chast Virgin, and who should have behaved herself to me after the said Espousals or Marriage Covenant as a chaste Wife, on the contrary hath done a very horrible thing viz. behav'd herself so Unc chastly or Falsly in a Spiritual Sense toward me her True God, as none of the Heathen have done the like toward their False Gods. And as the Ten Tribes which made up the Kingdom of Israel did so, for which reason I deliver'd 'em into the hands of the Assyrians, who put an end to their State and Kingdom, and carried 'em Captive: So the Remainder of the Tribes of Israel viz. of Judah and Benjamin, which chiefly make up the Kingdom of Judah, do now sin against me in like manner, and I will accordingly punish 'em in like manner, if they repent not. 14 Will a wise man leave * the river of i. e. Which runs along the field or Vale for the snow water of Lebanon? or shall the constant and so clear running waters be forsaken for the muddy waters of a flood? yet thus have the People of Judah dealt with me, by forsaking my Worship and turning to Idolatry. 15 Because my people hath thus forsaken or forgotten me, because they have burnt incense to vanity or Idols, and they viz. the said Idols or rather the Jews own Inclination to Idolatry have caused them to stumble in their ways from the ancient paths, and to walk in new paths, in a way not cast up of Old or prescrib'd by my Law, 16 Which is the ready way to make their Land desolate, and themselves the Object of a perpetual hissing or Scorn to their Enemies, who were wont to express their Satisfaction at the Calamities of the Jews by Hissing at 'em when they met 'em: Indeed such shall be the Punishment of Judah, that every one that passeth thereby shall be astonished, or surpriz'd that God should thus deliver up his People to their Enemies, and wag his head in Token of Scorn of the Jews and his Satisfaction of their being so punish'd, as being no other than they deserv'd: 17 Agreeably to their Deserts I will scatter them as with an east wind before the enemy: I will shew them the back and not the face in the day of their calamity i. e. I will act as one that turns his Back and not his Face to them, and so shew the same Aversion in me then toward them or as to helping them, that they now shew toward me or as to obeying me.

XXIV.
 Jeremy complains
 again
 of a New Design
 against his
 Life.

18 Then said they, come and let us devise devices against Jeremiah, accusing him particularly as a False Propbet, for that his Prophecies contradict God's Promises to Us, which amount to this viz. that the laws shall not perish from the priest, nor counsel from the wise, nor the word from the prophet i. e. That there shall be a continual Succession of Priests and other Doctors of the Law and of Prophets among us: come, and let us smite him with or for the tongue, i. e. Accuse him of Crimes against the States, particularly his bold Speeches against

PARAPHRASE.

against the Government, and let us not give heed to any of his words. 19 But do thou give heed to me in this Danger, O Lord, and hearken to the voice of them that contend with me. 20 Shall thy Providence permit evil to be recompensed by 'em to me for the good I have done or endeavour'd to do 'em? for they have digged a pit for my soul i. e. laid a Design against my Life: Whereas thou dost well remember that I stood before thee to speak good for them, and to turn away thy wrath from them i. e. When thy Purposes to bring sore Judgment on 'em have been made known to me by Thee, I have always interpos'd with my Prayers in their Behalf in order to avert those Judgments. 21 Therefore since they are so Incurable as even to seek my life, I shall intercede no more for 'em, but leave thee to deliver up their children to the famine, and pour out their blood by the force of the sword, and let their wives be bereaved of their children, and be widows, and let their men be put to death, let their young men be slain by the sword in battle. 22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them, for they have digged a pit to take me, and hid snares for my feet. 23 * Even thou, Lord, knowest all their counsel against me to slay me: forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal thus with them in the time of thine anger.

Chap. XIX. Thus saith the Lord, Go and get a potters earthen bottle or Pitcher such as they drink out of, and take of the ancients or Chief of the people, and of the ancients or Chief of the priests, 2 And go forth unto the valley of the son of Hinnom, which is by the entry of the east-gate of the Temple, and proclaim there, where you will have a prospect of the Valley of Hinnom, the words that I shall tell thee: 3 * Even say, Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem, Thus saith the Lord of hosts, the God of Israel, Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle i. e. He shall be astonish'd at it. 4 Because they have forsaken me, and have estranged this place i. e. have turn'd this place viz. Jerusalem which I chose to put my Name there and to be my Holy City, to a quite Contrary Use, even to Idolatry: and have burnt incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents i. e. Children sacrificed to Moloch otherwise call'd sometimes Baal: 5 * Even they have built the high places of Baal or Moloch, to burn their sons with fire for burnt-offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind: 6 Therefore behold, the days come, saith the Lord, that this place shall

XXV.

By breaking an Earthen Bottle is prefigur'd the Destruction of Judah and particularly of Jerusalem, especially for their Idolatry and sacrificing their Children to Moloch.

PARAPHRASE.

shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter. 7 And I will make void the counsel of Judah and Jerusalem in this place, *viz. Jerusalem or more particularly the Valley of Hinnom*; and for a punishment of their shedding the Blood of their Children, I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth. 8 And I will make this city desolate, and an hissing: every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof. 9 And I will cause them to eat the flesh of their sons, and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them. 10 Then shalt thou break the bottle *mention'd v. 1. in the sight of the men that go with thee*, 11 And shalt say unto them, Thus saith the Lord of hosts, Even so will I break this people, and this city, as one breaketh a potters vessel that cannot be made whole again, and they shall bury them in Tophet, till there be no place to bury. 12 Thus will I do unto this place, saith the Lord, and to the inhabitants thereof, and even make this city a place of Slaughter of your selves as ye have made Tophet a place of Slaughtering your Children. 13 And the houses of Jerusalem, and the houses of the kings of Judah shall be defiled with dead Bodies, as the place of Tophet is defiled by the slaughter of your Children; because of all the houses upon whose roofs (which were wont to be flat) they have burnt incense unto all the host of heaven, and have poured out drink-offerings unto other gods. 14 Then came Jeremiah from Tophet, whither the Lord had sent him to prophesie, and he stood in the greater or Outer court of the Lords house, and said to all the people, 15 Thus saith the Lord of hosts the God of Israel, Behold, I will bring upon this city and upon all her towns, all the evil that I have pronounced against it; because they have hardened their necks that they might not hear my words.

XXVI. Chap. XX. Now Pashur the son of Immer the priest, who was also a chief governor in the house of the Lord, heard that Jeremiah prophesied these things. 2 Then Pashur * apprehended Jeremiah the prophet, and put him in the stocks or Pillory or Dungeon that were in the high gate of Benjamin *i. e. the Upper Gate in that part of Jerusalem which belong'd to the Tribe of Benjamin*, which Gate was by or led to the house of the Lord. 3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The Lord hath not called

i. e.

PARAPHRASE.

i. e. has appointed me to call thy name not Pashur, but Magor-missabib, which signifies Fear round about. 4 For thus saith the Lord, Behold, I will make thee a terror to thy self, and to all thy friends, and they shall fall by the sword of their enemies, and thine eyes shall behold it, and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword. 5 Moreover, I will deliver all the strength of this city, and all the labours thereof *i. e. All the Wealth that the Inhabitants have got by their Labour and Industry*, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon. 6 And thou Pashur, and all that dwell in thine house, shall go into captivity, and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou and all thy friends, to whom thou hast prophesied lies *i. e. Falsly of their having Peace and Deliverance.*

7 O Lord, thou hast deceived me, and I was deceived *in understanding thy Promise made at first, Chap. 1. 18. and again Chap 15. 20.* as if I should be preserv'd by thee from suffering any Hardship on account of my Propheying, so long as I did it Faithfully. Thou art stronger than I, and therefore hast prevailed on me to undertake the Prophetick Office against my Own Will, as foreseeing the Trouble it would bring on me: but when thou hadst laid thy Command on me to undertake the said Office, I durst not but Obey as knowing thy Almighty power to punish my Disobedience. But instead of being protected by thee as I expected, I am in derision daily, every one mocketh me. 8 For since I spake or began to prophesy, I cried * out of violence and complained aloud of spoil, or the Oppression used by those in Power toward Others: Therefore viz. for my thus Reproving the said Sins the word of the Lord was made a Cause of reproach unto me, and a derision daily. 9 Then I said *i. e. thought with my self*, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay *i. e. I could not withstand the Impulses of God's Spirit within me to go on in the Execution of my Prophetical Office.* 10 For I have heard the defaming of my self by many, on account of my giving the Name mention'd v. 3. to Pashur, they retorting on me that it might Better be apply'd to my self, for that I had reason to have fear on every side of me, (as the said Name signifies,) inasmuch as my Life was sought for by pretended Friends as well as open Enemies. Report, say they, and we will report it *i. e. They encourage one the other in spreading false Reports of me; or Desire to hear from me more Prophecies, only*

XXVII.

A grievous Complaint of
Jeremy on account of Very
ill Treatment
he had afresh
receiv'd.

PARAPHRASE.

in hopes to find New and More Matter of Accusation against me. All my familiars or pretended Friends watched for my halting or speaking somewhat they might take hold of, laying, Peradventure he will be enticed by Us to speak so freely as that we may have cause enough to accuse him of high Crimes thereby against the Government, and so we shall prevail against him, and we shall take our revenge on him.

11 But the Lord is with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail, they shall be greatly ashamed; for they shall not prosper, their everlasting confusion shall never be forgotten. 12 * Accordingly, O Lord of hosts, that triest the righteous, and seest the reins and the heart, let me see *speedily* thy vengeance on them: for unto thee have I opened my cause. 13 Sing *with me* unto the Lord, praise *All ye Righteous* the Lord: for as *Formerly* he hath delivered the soul of the poor from the hand of evil doers, so I doubt not but he will deliver me, tho' the *Very Ill Usage I met with from Pashur aforesaid, afflicted me so much and oppress'd my Mind with such Melancholy thoughts, as that I Unadvisedly broke forth at First into the following too great Expressions of my Impatience viz.*

14 Curfed (mm) be the day wherein I was born: let not the day wherein my mother bare me be blessed *i. e. be kept with those Expressions of Joy, as are wont to be used on Birth days.* 15 Curfed be the man who brought tidings to my father, saying, A man-child is born unto thee, making him very glad. 16 And let that man be as the cities which the Lord overthrew, and repented not *i. e. Let him be look'd on as a Token of Ill Luck, or a Sad Spectacle, such as are now Sodom and Gomorrha:* and let him hear the cry *that is wont to be made on seeing in the morning that an Enemy has surrounded a Town, and the shouting at noon-tide that is made by an Enemy on taking the Town or the like i. e. Let the said Man have continual Occasion of Lamentation:*

17 Because he slew me not as soon as I was come out from the womb; or * because my mother was not my grave, and her womb always great with me *i. e. She had never been deliver'd of me.* 18 Wherefore came I *i. e. It would have been Better for me to have thus dy'd, than to have come forth out of the womb to see labour and sorrow, that my days should be consumed with shame?*

XXVIII.
The Captivity
is foretold to
last Seventy
Years.

Chap. XXV. The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year (according to (n) the Jewish

(mm) This is much like Job's Complaint Chap. 3. and seems as Taken from It.
(n) The Jewish account of Nebuchadnezzar's Reign begins Two Years before that in Ptolemy's Canon, the Jews reckoning that the First year of his Reign, when he was taken into a Copartnership of the Babylonian Empire by his Father, and sent against Judea; whereas Ptolemy reckons the Reign of Nebuchadnezzar in his Canon from the Death of his Father, which was not till Two year after Nebuchadnezzar had been Copartner in the Empire.
account)

PARAPHRASE.

account) of Nebuchadrezzar king of Babylon: 2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying, 3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day (that is the three and twentieth year, *or for the Space of three and twenty years*) the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking, but ye have not hearkned. 4 And the Lord hath sent unto you all his servants the prophets, rising early and sending them, but ye have not hearkned, nor inclined your ear to hear. 5 They *viz. God's Prophets* said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land, that the Lord hath given unto you and to your fathers for ever and ever: 6 And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands, and I will do you no hurt. 7 Yet ye have not hearkned unto me, saith the Lord; that ye might provoke me to anger with the works of your hands to your own hurt. 8 Therefore thus saith the Lord of hosts, Because ye have not heard my words, 9 Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadrezzar the king of Babylon my servant *or Instrument to execute my Judgments on Judah and other Nations*, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. 10 Moreover, I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle *there being none left to use or want Grinding of Corn or the Light of Candle*. 11 And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.

12 And it shall come to pass when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it *viz. the City of Babylon* perpetual desolations. 13 And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations round about Judah. 14 For many nations and great kings, as *Cyrus and his Confederates*, shall serve themselves of them *viz. the Chaldeans* also *i. e. shall subdue them and take their Riches &c. for Spoils*: and thus I will recompense them *viz. the Chaldeans* according to their evil deeds, and according to the works of their own hands *i. e. which they did not do*

XXIX.

The Destruction of Babylon is foretold.

PARAPHRASE.

in Direction or at the Instigation of my Providence, but out of their Own Ambitious and Cruel Inclinations.

XXX. 15 For thus saith the Lord God of Israel unto me, Take the wine-cup of this fury at my hand *i. e. take the Wine-cup which thou see'st as in my hand, and which represents the Judgments I purpose to send, and cause all the nations to whom I send thee, to drink it i. e. foretell them that they shall undergo the said Judgments unless they foretold or repent.* 16 And accordingly they shall drink, or suffer the said Judgments in their due time, and be moved and be mad *i. e. shall be so astonish'd at the said Judgments when coming on 'em, that they shall not know what to do,* because of the sword that I will send among them. 17 Then methought in the Vision I had, took I the cup, and made all the nations to drink, unto whom the Lord had sent me : 18 To wit, Jerusalem, and the cities of Judah, and the kings thereof *viz. Jeboiakim the present King and his two Successors, Jeboiachin and Zedekiah,* and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse, as it is or shall begin to be this day (o) or Fourth year of Jeboiakim : 19 Pharaoh king of Egypt, and his servants and his princes, and all his people, 20 And all the mingled people of the Ishmaelites, Amalekites, Midianites &c. that are subject to the King of Egypt. And all the kings of the land (oo) of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant or poor Remains of Ashdod, 21 Edom, and Moab, and the children of Ammon, 22 And all the kings of Tyre, and all the kings of Zidon, and the kings of * the other parts of the country lying by the sea-side or on the Coast of the Mediterranean Sea : 23 Dedan, and Tema, and Buz, and all others in Arabia * that have the corners of their head cut : 24 And all the kings of other parts of Arabia, and particularly all the kings of the mingled people that dwell in Arabia the desert : 25 And all the kings of Zimri, a people thought to be descended from Zimran a Son of Abraham by Keturah, and living in or near Arabia the Desert : and all the kings of Elam, and all the kings of the Medes, 26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth, and with which the Jews have any Correspondence : and the king of Sheshach or Babylon shall drink after them, as denoting that God will make Use of the King of Babylon to punish the aforesaid Nations, afore he will punish the said King himself. 27 Therefore thou shalt say unto them, thus saith the Lord of hosts, the God of Israel, Drink ye or ye shall drink, and that so as to be drunken

(o) See 2 Kings 24. 1. &c. (oo) Of the Land of Uz, See my Preface to Job. and

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and spue and fall, and rise no more, because of the sword which I will send among you. 28 And it shall be, if they refuse to take the cup at thine hand to drink *i. e. If they regard not thy Threats,* then shalt thou say unto them, thus said the Lord of hosts, ye shall certainly drink *i. e. Undergo the Evils threaten'd.* 29 For lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. 30 Therefore prophesie thou against them all these words, and say unto them, the Lord shall rore from on high, and utter his voice from his holy habitation *i. e. The Judgments that God shall send shall be so terrible as they may fitly be compar'd to the Roaring of a Lion:* he shall mightily rore upon or against his habitation on earth or Temple: he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth *i. e. He shall like a General encourage the Babylonians to give the Onset on their Enemies, with a shout (as is usual at the Vintage) in token of their Courage and Certainty of Victory.* 31 A noise of the conquering Babylonians shall come even to the *foresaid* ends of the earth: for the Lord has a controversy with the said nations *for their Impiety:* he will plead with all flesh or Mankind, he will give them that are wicked to the sword saith the Lord. 32 Thus says the Lord of hosts, behold evil *viz. the Chaldean Armies* shall go forth from nation to nation, and as a great whirlwind shall they be raised up from the coasts of the earth or from Asar. 33 And the multitude of the slain by the Chaldeans at the Instigation of the Lord shall be at that day from one end of the earth even unto the other end of the earth *viz. either of Judah only, or also of the several other Countries, whose Conquest is Afore foretold:* they shall not be lamented, neither gathered, nor buried, they shall be dung upon the ground. 34 Howl, ye shepherds, *i. e. Kings and the like,* and cry, and wallow your selves in the ashes, ye principal of the flock *i. e. The Great and Rich men of each Nation, which is here prophesied against,* for the days of your slaughter, and of your dispersions, are accomplished, and ye shall fall like a pleasant vessel *i. e. Shall be destroy'd, as a fine Earthen Vessel or the like that is broken to pieces by falling or being dash'd on the Ground.* 35 And the said shepherds shall have no way to flee, nor the principal of the flock to escape. 36 A voice of the cry of the shepherds, and an howling of the principal of the flock shall be heard: for the Lord hath spoiled their pasture *i. e. Countries.* 37 And ye peaceable habitations *i. e. The Habitations wherein they afore dwell in Peace and Prosperity,* are cut down or destroy'd because of the fierce anger of the Lord.

38 He

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38 He has forsaken his covert, as the lion *i. e.* *As the Lion forsakes his Covert to go in quest of his Prey, so God has forsaken Jerusalem his Habitation, whence he used formerly to roar like a Lion against the Enemies of Judah or to exert his Power for the Defence of his People:* for now their land is or shall be desolate, because of the fierceness of the oppressor *i. e.* *The Conquering and oppressing Chaldeans,* and because of his *viz.* *God's fierce anger against Judah.*

XXXI. Chap. XXXV. The word which came unto Jeremiah from the Lord, in the days *viz.* *fourth year* of Jehoiakim the son of Josiah, king of Judah, saying, 2 Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the Lord, into one of the chambers, and give them wine to drink. 3 Then I took Jaazaniah the son of Jeremiah, the son of Habaziniyah, and his brethren, and all his sons, and the whole house of the Rechabites. 4 And I brought them into the house of the Lord, into the chamber of the sons of Hanan the son of Igdaiah a man of God or Prophet, which was by the chamber of the princes or Counsellors of State who were wont to meet therein, which was above the chamber of Maaseiah the son of Shallum, the keeper of the door. 5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine. 6 But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever. 7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents, that *by these means avoiding the Envy of the Jews or Israelites thro' any Outward Splendor or the like,* ye may live Quietly many days in the land of Israel or Judah, where ye be only strangers, *as having no Original Right to any Inheritance there, as being not Israelites but Kenites by Descent.* 8 Thus have we obeyed the voice of Jonadab the son of Rechab our father, in all that he hath charged us, to drink no wine in all our days, we, our wives, our sons nor our daughters; 9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed. 10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us. 11 But it came to pass, when Nebuchadrezzar king of Babylon * was coming up into the land, that we said, Come and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem for the present. 12 Then came the word of the Lord unto Jeremiah, saying, 13 Thus saith the Lord of hosts, the God of Israel, Go and tell the men of Judah, and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith

The Jews Dis-
obedience to
God, is con-
demn'd by the
Obedience of
the Rechabites
to Jonathan the
son of Rechab.

PARAPHRASE.

saith the Lord. 14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed ; for unto this day they drink none, but obey their fathers commandment : notwithstanding I have spoken unto you, rising early, and speaking, but ye hearkned not unto me. 15 I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land, which I have given to you and to your fathers : but ye have not inclined your ear, nor hearkned unto me. 16 Because the sons of Jonadab the son of Rechab, have performed the commandment of their father, which he commanded them ; but this people hath not hearkned unto me : 17 Therefore thus saith the Lord God of hosts, the God of Israel, Behold, I will bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them : because I have spoken unto them, but they have not heard, and I have called unto them, but they have not answered. 18 And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel, Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according to all that he hath commanded you : 19 Therefore thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever *i. e. I will preserve some of the Seed of Jonadab thro' all succeeding Generations, as well as some of the Seed of Israel.*

Chap. XXXVI. And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the Lord, saying, 2 Take thee a roll of *or for* a book *to write in*, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. 3 It may be that the house of Judah will hear all the evil which I purpose to do unto them ; that they may return every man from his evil way, that I may forgive their iniquity and their sin. 4 Then Jeremiah called Baruch the son of Neriah ; and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roll of a book. 5 And Jeremiah commanded Baruch, saying, I am shut up *either in Prison or some other place of Confinement, doubtless for Offence taken at his Prophecies*, I cannot go into the house of the Lord : 6 Therefore go thou and read in the roll which thou hast written from my mouth, the words of the Lord, in the ears of the people in the

XXXII.

Baruch writes and reads Publicly the Prophecies of Jeremiah against Judah.

Lords

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Lords house on the fasting-day viz. *the great day of Expiation yearly kept on the tenth day of the seventh Month*: and also thou shalt read them in the ears of all Judah, that come out of their cities up to Jerusalem to the said most solemn Fast. 7 It may be they will present their supplication before the Lord, and will return every one from his evil way; for great is the anger and the fury that the Lord hath pronounced against this people. 8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book of the words of the Lord in the Lords house.

XXXIII.

Baruch is encouraged with a Promise of having his Life preserv'd.

Chap. XLV. The word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words viz. *all the Words of Jeremy had spoken against Israel and Judah &c. as Chap. 36. 2. in a book at the mouth of Jeremiah, and had read all the said Words in the Lord's house on the Fast-day as Chap. 36. 8. in the fourth year of Jehoiakim the son of Josiah king of Judah, saying, 2 Thus saith the Lord the God of Israel unto thee, O Baruch, 3 Thou didst say or think with thyself after thy writing and reading of the foresaid Words or Prophecies of Jeremiah, Wo is me now, for the Lord hath added grief to my sorrow, I fainted in my sighing, and I find no rest i. e. The Sorrow I had for the Judgments denounced by God in the foresaid Prophecies against my Country, are increas'd by the Grief, which seizes me on Consideration how I my self shall escape the Common Destruction; and also on account of the Knowledge or at least Fear I have, that by my reading of the said Prophecies I have offended the King, so, as that he will order me to be apprehended and confin'd, as Jeremiah himself is Already: so that the Fear of my losing my Life as it were presently, makes me quite faint, and to take no Rest: Wherefore to encourage Baruch the Lord order'd Jeremiah to deliver this Message from him to Baruch viz. 4 Thus shalt thou say unto him, the Lord saith thus, Behold, that which I have built will I break down, and that which I have planted, I will pluck up, even this whole land i. e. The Land and People, which I have so long caused to flourish or at least continue, I resolve now to give up to Destruction speedily, unless they repent. 5 And seekest thou great things, as Honour or Prosperity, for thy self in a Time of Common Calamity? seek them not, as being Unreasonable to do so at such a Time: for behold I will bring evil upon all flesh i. e. All the people of Judah, says the Lord: but thy life will I give unto thee for a prey in all places whither thou goest i. e. For a Reward of thy Obedience in writing and reading what Jeremy commanded thee, I will preserve thy Life from the Common Destruction of the rest of thy People, so that thou shalt dy a Natural death whithersoever thou goest: And by having thy life thus preserv'd,*

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preserv'd, thou oughtest to think thy self a Great Gainer, and sufficiently rewarded for thy Obedience to my Commands hitherto, or (which comes to the same) to the Commands of Jeremy; and so sufficiently encouraged to go on in the like Obedience to me or my Prophet Jeremy. Of which accordingly Baruch gave a New Instance as follows.

Chap. XXXVI. v. 9. And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month *and on the eighteenth Day thereof*, that they proclaim'd a fast before the Lord to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem, *namely on account of Jerusalem's being taken by the Chaldeans the year foregoing on that day.*

10 Then read Baruch being sent again by Jeremy so to do, in the fore-said book, the words of Jeremiah in the house of the Lord, in the chamber of Gemariah, the son of Shaphan the scribe or Secretary of State, in the higher court viz. *that part of it whereinto the Male Israelites might come*, at the entry of the new gate of the Lords house, in the ears of all the people assembled in the Temple.

11 When Michaiah the son of Gemariah the son of Shaphan, had heard out of the book all the words of the Lord, 12 Then he went down into the kings house into the scribes chamber, and lo, all the princes sat there, even Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes. 13 Then Michaiah declared unto them all the words that he had heard when Baruch read the book in the ears of the people.

14 Therefore all the princes sent Jehudi the son of Ne-thaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them. 15 And they said unto him, sit down now, and read it in our ears. So Baruch read it in their ears.

16 Now it came to pass when they had heard all the words, they were afraid both one and the other, *of the terrible Judgments denounced in the said Roll or Book against Judah*, and said unto Baruch, We will surely tell the king of all these words to see what effect they will have on him, and to that end it is requisite for thee to leave the Roll or Book wherein they are written, with us that the King may exactly inform himself as to the said Prophecies by hearing 'em himself read out of the said Roll if he pleases. 17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth? 18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the

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book.

XXXIV.

Jehoiakim burns the Roll, in which were writ the Prophecies of Jeremy.

PARAPHRASE.

book. 19 Then (p) said the Princes unto Baruch, Go hide thee, thou and Jeremiah, and let no man know where ye be, for fear the King should be so incens'd at hearing the said Prophecies read to him, that he should order Both of you to be apprehended and put to Death; which Advice we also give you, that ye may see we have no Design Our-selves against your Lives, by telling the King of the said Prophecies: 20 And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king. 21 So the king sent Jehudi to fet the roll, and he took it out of Elishama the scribes chamber, and Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king. 22 Now the king sat in the winter-house or that Apartment of the Royal Palace at Jerusalem, which was more particularly design'd for to be made use of in Winter, and accordingly built more proper for that Season, in the ninth month answering mainly to our November; and there was a fire on the hearth burning before him. 23 And it came to pass that when Jehudi had read three or four leaves, he cut it with a pen-knife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth. 24* Thus they were not afraid of the Judgments which God had denounced against 'em, nor rent their garments as they ought to have done in Token of their Great Fear and Grief for having so provoked God: neither the king nor any of his servants or Princes that heard all these words. 25 Nevertheless, Elnathan, and Delaiah, and Gemariah had made intercession to the king, that he would not burn the roll, but he would not hear them. 26 But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe, and Jeremiah the prophet: but the Lord hid them i. e. God had not only given them Direction to hide themselves, by his Over-ruling the Minds of the Princes to give them Fore-warning so to do as v. 19. but also the Lord had so far in a special manner directed things, as that Jeremy and Baruch were conceal'd in such a place as they could not be found by the Kings Messengers employ'd therein.

27 Then the word of the Lord came to Jeremiah, (after that the king had burnt the roll, and the words which Baruch wrote at the mouth of Jeremiah) saying, 28 Take thee again another roll, and write in it all the former words that were in the first roll, (p) It being plainly or expressly said v. 5. of this Chapter, that Jeremy was then shut up or in Prison; and it plainly appearing from this v. 19. that Jeremy was now out of Prison: hence it is not to be doubted but that he was let out of Prison on Jehoia-kim for Nebuchadnezzar's taking Jerusalem in the fourth year of Jehoia-kim, and that too by burning the Nebuchadnezzar's Command.

which

XXXV.
The Prophe-
cies are writ-
ten in another
Roll, and Judg-
ment denoun-
ced against Je-
hoiakim for
burning the
former.

PARAPHRASE.

which Jehoiakim the king of Judah hath burnt. 29 And *in the same Roll* thou shalt say *further* of Jehoiakim king of Judah, Thus saith the Lord, Thou hast burnt *the Contents* of this roll *which were in the former Roll*, saying for *thy Reason* of so doing, and of *thy commanding Jeremiah and Baruch to be apprehended*, Why hast thou *Jeremiah caused to be written*, and thou Baruch accordingly written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? 30 Therefore thus saith the Lord, of Jehoiakim king of Judah, He shall have none of *his Seed* to sit (q) *any considerable Time or Quietly* on the throne of David, and his *Own* dead (r) body shall be cast out in the day to the heat, and in the night to the frost *i. e. shall ly unburied and be devour'd by the Ravenous beasts or birds.* 31 And I will punish him and his seed, and his servants, for their iniquity, and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them, but they hearkned not. 32 Then took Jeremiah another roll, and gave it to Baruch the scribe the son of Neriah, who wrote therein from the mouth of Jeremiah, all the words of the book which Jehoiakim king of Judah had burnt in the fire, and there were added besides unto them many like words *viz. Those mention'd in the three last foregoing Verses, and also those contain'd* Chap. 22. 13-19.

SECTION III.

Containing the Prophecies of *Jeremy* in the Reign of *Zedekiah*, which take up Chap. XXVII, &c. to XXXI. inclusively, as also XXI, XXII, XXIII, XXIV. XXXIV. XXXVII, XXXVIII. XXXII, XXXIII and XXXIX. Concerning the placing of these Chapters Differently from the Order wherein they are placed in our Bibles, See my Preface to this Book.

Chap. XXVII. In the beginning of the reign (s) of * Zedekiah Under the the son of Josiah king of Judah, came this word unto Jeremiah type of Bonds from the Lord, saying, 2 Thus saith the Lord to me, Make thee and *Tokes* the bonds and yokes *i. e. several Tokes with the bonds that they are wont* Jews and other Nations are to be fasten'd with about the necks of Oxen, and put One of them up- warn'd to sub- on thy neck to denote my having purposed to bring the people of Judah mit Quietly to under the yoke of Bondage or Servitude to Nebuchadnezzar: 3 And the King of Ba- send the rest of them to the king of Edom, and to the king of Moab, bylon. and to the king of the Ammonites, and to the king of Tyrus, and

(q) Accordingly his Son Jehoiachin reigned but *three months*, as 2 Kings 24. 8.
(r) See Chap. 22. 19. (s) See my Preface hereto. L2 to

to the king of Zidon *one to each*, by the hand of the messengers *i. e. Ambassadors or Envoys*, which come from the said Kings to Jerusalem unto Zedekiah king of Judah, *to engage him in a League against the King of Babylon*: 4 And command them to say unto their masters, Thus saith the Lord of hosts the God of Israel, Thus shall ye say unto your masters, 5 I have made the earth, the man and the beast that are upon the ground, by my great power, and by my outstretched arm, and have given it unto whom it seemed meet unto me. 6 And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon my servant, and the beasts of the field have I given him also to serve him. 7 And all the nations *afore-mention'd v. 3. and elsewhere (t) to the same purpose* shall serve him and his son, and his sons son *viz. Belsazzar the last King of Babylon*, until the very time of my Visiting or Punishing his land come; and then many nations and great kings shall serve themselves of him. 8 And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. 9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your forcerers, which speak unto you, saying, Ye shall not serve the king of Babylon: 10 For they prophesie a lie unto you *in saying that you shall not be forced to submit to Nebuchadnezzar if ye will not do it Otherwise; and your hearkning to such their Lies will only be a Cause to make me remove you far from your land, and that I should drive you out, and ye should perish.* 11 But the nations that *without being forced thereto* bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the Lord, and they shall till it, and dwell therein. 12 I spake also to Zedekiah king of Judah according to all these words, saying, bring your necks under the yoke of the king of Babylon, and serve him and his people, and live. 13 Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation that will not serve the king of Babylon? 14 Therefore hearken not unto the words of the prophets that spake unto you, saying, ye shall not serve the king of Babylon: for they prophesie a lie unto you. 15 For I have not sent them, saith the Lord, yet they prophesie a lie in my name, that I might

(t) Chap. 25, 15. &c.

PARAPHRASE.

drive you out, and that ye might perish, ye and the prophets that prophesie unto you. 16 Also I spake to the priests, and to all this people, saying, thus saith the Lord, hearken not to the words of your prophets, that prophesie unto you, saying, behold, the vessels of the Lords house *which were carried away in the Reigns of Jehoia-kim and Jeconiah*, shall be brought again from Babylon; for they prophesie a lie unto you. 17 Harken not unto them, serve the king of Babylon and live: wherefore should this city be laid waste? *If ye refuse to serve him, you will certainly thereby cause Jerusalem to be wholly destroy'd.* 18 But if they be true prophets, and if the word of the Lord be with them, let them now make intercession to the Lord of hosts, that the vessels which are left in the house of the Lord, and in the house of the king of Judah, and at Jerusalem, go not to Babylon. 19 For thus saith the Lord of hosts, concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in *the Temple which is in this city*, 20 Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoia-kim king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem: 21 Yea, thus saith the Lord of hosts, the God of Israel, concerning the vessels that remain in the house of the Lord, and in the house of the king of Judah, and of Jerusalem, 22 They also shall be carried to Babylon *if ye refuse to continue to serve Nebuchadnezzar*, and there shall they be till the day that I visit them *i. e. Till the Seventy (u) years foretold afore for your Captivity be expired, after which I will visit or punish the Babylonians themselves: then will I incline Cyrus to give you leave to return from your Captivity, and to bring them viz. the foresaid Vessels up with you, and restore them to this place.*

Chap. XXVIII. And it came to pass the same year, in the beginning or Former part of the reign of Zedekiah king of Judah, *even in the fourth year of his Reign and in the fifth month*, that Hananiah the son of Azur, the said Hananiah *pretending to be a prophet, and being One* which was of Gibeon, spake unto me in the house of the Lord, in the presence of the priests, and of all the people, saying, 2 Thus speaketh the Lord of hosts, the God of Israel, saying, I have broken or purpos'd to break the yoke *i. e. To put an End to the Sovereign Power which Nebuchadnezzar has usurp'd over other Kings and Nations.* 3 And within no more than two full years will I bring again into this place all the vessels of the Lords house, that Nebuchadnezzar king of Babylon took away from this place, and

II.

Death is denounced against Hananiah for prophesying falsely.

(u) Chap. 25. 11.

PARAPHRASE.

carried them to Babylon. 4 And I will bring again to this place, Jeconiah the son of Jehoiakim king of Judah with all the captives of Judah, that went into Babylon, saith the Lord: for I will break the yoke of the king of Babylon. 5 Then the prophet Jeremiah said unto the prophet Hananiah, in the presence of the priests, and in the presence of all the people that stood in the house of the Lord, 6 Even the prophet Jeremiah said, Amen: the Lord do so, the Lord perform thy words which thou hast prophesied, to bring again the vessels of the Lords house, and all that is carried away captive from Babylon into this place. 7 Nevertheless, hear thou now this word that I speak in thine ears, and in the ears of all the people, 8 The prophets that have been before me, and before thee of old, prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence; *and All that have prophesied concerning Judah, have foretold the Destruction that would befall Judah and Jerusalem unless they repented of their Sins, especially their Idolatry; and so by their Agreement with me they confirm the Truth of my Prophecies: Whereas thou, Hananiah, being Single in thus foretelling Peace to this People, while they continue in their Sins, Nothing but the Fulfilling of thy Prophecy can confirm the Truth of it; which is the Import of the following Verse:* 9 The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him. 10 Then Hananiah the pretended prophet took the yoke from off the prophet Jeremiahs neck, and brake it, *to signify the Truth of his Prophecy, and his Certainty that it would be fulfill'd.* 11 And Hananiah spake in the presence of all the people, saying, Thus saith the Lord, even so will I break the yoke of Nebuchadnezzar king of Babylon, from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way. 12 Then the word of the Lord came unto Jeremiah the prophet (after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah) saying, 13 Go, and tell Hananiah, saying, Thus saith the Lord, Thou *Hananiah*, hast broken the yokes of wood, but thou *Jeremiah*, shalt make for them yokes of iron, *such as no Human Strength can break, to signify that no Human Forces shall be able to withstand the Power of Nebuchadnezzar.* 14 For thus saith the Lord of hosts, the God of Israel: I have put a yoke of iron upon the neck of all these nations *i. e. such a yoke as they shall not be able to break,* that they may serve Nebuchadnezzar king of Babylon, and they shall serve him; and I have given him the beasts of the field also. 15 Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah, The Lord hath not sent

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sent thee, but thou makest this people to trust in a lie. 16 Therefore thus saith the Lord, Behold, I will cast *or take* thee from off the face of the earth *sooner than I would otherwise have done according to the Course of Nature*; And whereas thou hast limited the Accomplishment of thy Prophecy to the short Space of two years, to gain the more Credit with the People as to the Truth thereof: I will limit the Time of thy Death to a much shorter Time viz. this year thou shalt die, because thou hast taught the people rebellion against or not to believe the true Words of the Lord, and so to act contrary thereto in not Submitting themselves to the King of Babylon without Force. 17 So Hananiah the prophet died the same year, in the seventh month, and so but two Months after he had utter'd his False Prophecy this being as v. 1. done in the fifth month.

Chap. XXIX. Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests and to the pretended prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon. 2 (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths were departed from Jerusalem) 3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon likely to give him New Assurances of his Fidelity to him, and that Only with an Intent that his Inclination to enter into a League with the neighbouring Nations against him, which seems to be now setting or very lately set on foot, might be the Less suspected) saying, 4 Thus saith the Lord of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon, 5 Build ye houses, and dwell in them, and plant gardens, and eat the fruit of them. 6 Take ye wives, and beget sons and daughters, and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters, that ye may be increased there, and not diminished. 7 And seek the peace of the city, whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace. 8 For thus saith the Lord of hosts, the God of Israel, Let not your prophets and your diviners that be in the midst of you, deceive you, neither hearken to your dreams which ye caused to be dreamed *i. e. which ye encourage your false Prophets to pretend to, by your Willingness to believe what they say.* 9 For they prophecy falsely in giving you any Hopes of a speedy Return into Judah: I have not sent them, saith the Lord, 10 For thus

III.

The Jews in Babylon are warn'd not to believe such as pretended to foretell their speedy Return into their own Country.

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thus saith the Lord, that after seventy years be accomplished at Babylon, I will visit you, and perform my good word towards you, in causing you to return to this place. 11 For I know the thoughts that I think towards you, saith the Lord, thoughts of peace as soon as you are fitted for it by being brought to Repentance by your Captivity, and not of evil utterly to destroy you; even I purpose to give you an expected end *i. e. the Restoration you desire and expect to your Country, when the due time is Come for it by your being truly Reform'd in your Captivity.* 12 Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. 13 And ye shall seek me, and find me, when ye shall search for me with all your heart. 14 And I will be found of you, saith the Lord, and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord, and I will bring you again into the place whence I caused you to be carried away captive. 15 Because ye have said, The Lord hath raised us up prophets in Babylon: *To convince you of the Falseness of those Prophets you mean,* 16 Know that instead of there being any good Reason for you to expect a speedy Return from Babylon hither into Judah, God purposes on the Contrary to destroy or cause to be carried Captive to Babylon even Those of Judah that are here left: for thus saith the Lord of Zedekiah the present king that sitteth upon the throne of David, and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity; 17 Thus saith the Lord of hosts, Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil. 18 And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse and an astonishment, and an hissing, and a reproach among all the nations whither I have driven them: 19 Because they have not hearkened to my words, saith the Lord, which I sent unto them by my servants the prophets, rising up early, and sending them, but ye would not hear, saith the Lord. 20 Hear ye therefore the word of the Lord, all ye of the captivity, whom I have sent from Jerusalem to Babylon. 21 Thus saith the Lord of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaifeiah, which prophesie a lie unto you in my name, Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon, and he shall slay them before your eyes, *as Persons that disturb his Government or the Minds of you his Subjects.* 22 And of them shall be taken up a curse by all the captivity of Judah, which are in Babylon, saying,

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saying, The Lord make thee like Zedekiah, and like Ahab, whom the king of Babylon roasted in the fire. 23 Because they have committed villany in Israel, and have committed adultery with their neighbours wives, and have spoken lying words in my name, which I have not commanded them, even I know *all their Secret Wickedness*, and am a witness *that they are False Prophets*, saith the Lord.

24 *The Messengers sent to Babylon by Zedekiah being return'd to Jerusalem, brought along with 'em Letters to the people at Jerusalem &c. against Jeremiah from one Shemaiah: Whereupon God order'd Jeremy to deliver the following Prophecy beginning v. 31. after the Contents of Shemaiah's Letters contain'd v. 25--28. Viz. Thus shalt thou also speak to or concerning Shemaiah the Nehelamite or Dreamer, saying, 25 Thus speaketh the Lord of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying, 26 The Lord hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the Lord, and according to your Office for to take Notice of every man that is mad, and so Falsely maketh himself a prophet, that thou shouldst put him in prison, and in the stocks: 27 Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you? 28 For therefore he sent unto us in Babylon, saying, This captivity is long, build ye houses and dwell in them, and plant gardens, and eat the fruit of them. 29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet. 30 Then came the word of the Lord unto Jeremiah, saying, 31 Send to all them of the captivity that are in Babylon, saying, Thus saith the Lord concerning Shemaiah the Nehelamite, Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie: 32 Therefore thus saith the Lord, Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people, neither shall he behold the good that I will do for my people i. e. None of his Posterity shall remain to see my People restor'd to their own Country again, saith the Lord, because he hath taught rebellion against the Lord.*

IV.
Judgment denounced against Shemaiah for writing against Jeremy to them in Judah.

Chap. XXX. The word that came to Jeremiah from the Lord, saying, 2 Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee concerning the Restoration of Israel and Judah and which follow, in a book for the Use of Posterity, in being a Support to the Jews and Encouragement to trust in God, and a Proof of his Foreknowledge and Over-ruling Providence, A Prophecy of the Restoration of the Jews from the Babylonish Captivity, but

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chiefly from *dence, when the Prophecy shall be fulfilled.* 3 For lo, the days come, their present *saith the Lord, that I will bring again from the captivity they* Dispersion on *are and shall be in, several even as many as Will* of my people Israel their general *or of the Ten Tribes and Judah or the other two Tribes,* saith the Lord, Conversion to *and I will cause them to return to the land that I gave to their fa-* thers, and they shall possess it. 4 And these v. 3. *together with what follows v. 5. &c.* are the words that the Lord spoke concerning the *Return of Israel, and concerning the Return of Judah.* 5 For thus saith the Lord, *Whereas it may be said by you in respect of the Time when Jerusalem shall be besieged again and taken and utterly destroyed by the Chaldeans,* We have heard a voice of trembling, of fear, and not of peace *i. e. a Cry or Bemoaning which shews great Fears and Apprehension of Evils.* 6 Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loyns, as a woman in travail, and all faces are turned into paleness? *i. e. the Very Men as well as Women are under the greatest Pains at the Apprehension of the great Evils coming or come upon them.* 7 Alas! for that day or Time of Jerusalem being last besieged by the Chaldeans is or will be great or Dreadfull, so that none is or has been like it: it is even the time of Jacobs trouble *i. e. of the greatest Misery that ever yet beset Judah; and so there is or will be indeed just Cause for Fear and Trembling and Pain as v. 5, 6: but yet the said Trouble or Misery shall not be so Great as Utterly and Finally to destroy the Jewish Nation, but he viz. Jacob or Judah at length shall be saved out of it.* 8 For it shall come to pass in that day chiefly refer'd to here viz. *when the Jewish Nation shall all be converted to Christianity,* saith the Lord of hosts, that I will break his yoke *i. e. the yoke of all Foreign Power* from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him viz. *Jacob or the Jews i. e. the Jews shall never more be subject to or oppress'd by any Foreign Nation.* 9 But they shall serve the Lord their God and the Son of David *Emphatically so called, and who shall be in a most eminent manner* their king, whom I will raise up unto them *i. e. cause to be born into the World in Judea at the appointed Time viz. Christ.* And under this foregoing Prophecy of the Restoration of the Jews to their Country, and Freedom from all Subjection to any Foreign Power for ever After, which is to be fulfilled at their Conversion to Christianity: Under this Prophecy of their greatest Deliverance and Restoration is comprehended their Deliverance from the Babylonish Captivity and return thereon to their Country. 10 Therefore fear thou not, O my servant Jacob, saith the Lord, neither be dismayed, O Israel; for lo, I will save thee from afar, and thy seed from the land of their captivity, and Jacob shall return, and shall be in rest and quiet,

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quiet, and none shall make him afraid. 11 For I am with thee
 faith the Lord, to save thee: though I make a full end of all na-
 tions whither I have scattered thee, yet will I not make a full end
 of thee: but I will correct thee in measure, and will not leave thee
 altogether unpunished, *this not being consistent with my Justice, nor
 indeed Goodness toward thee.* 12 For thus faith the Lord, Thy
 bruise is incurable, and thy wound is grievous *i. e. There is no way
 left to cure or reform thee, but by correcting thee in due Measure,
 which as the Case stands with thee, is the same as to punish thee with
 some Severity.* 13 And 'tis owing to my free Mercy to thee that I
 will thus correct thee for thy Cure or Amendment; for there is none
 to plead thy cause, that thou mayst be bound up *i. e. No Excuse
 can be made for thee to induce me to forgive or not punish thee: thou
 hast no healing medicines i. e. Wilt not repent Sincerely, which is
 the Only true way to obtain Forgiveness of thy Sins, and Deliverance
 from the Evils coming upon thee.* 14 All thy lovers *i. e. All those
 Nations whose Alliance thou didst seek,* have forgotten thee: they
 seek thee not *i. e. Seek not thy Welfare or concern themselves about
 thee: And all this thy Disappointment in the Expectations thou hadst
 from thy Allies is or shall be brought about by my Over-ruling Provi-
 dence;* for I have wounded or will wound thee with the wound as
 of an enemy, with the chastisement as of a cruel one *i. e. I will
 punish thee Severely,* for the multitude of thine iniquity: because
 thy sins were increased. 15 Why criest thou for thine affliction,
since it is no other than thy Sins bring on thee; thy sorrow is incur-
 able *but by Repentance* for the multitude of thine iniquity; because
 thy sins were increased, I have done these things unto thee. 16 *
 Yet surely, *when I shall have duly corrected thee and thou shalt be re-
 form'd, and especially when thou shalt be converted to Christianity in
 the Latter age of the Gospel-State,* all they that devour thee shall be
 devoured, and all thine adversaries, every one of them shall go in-
 to captivity: and they that spoil thee shall be a spoil, and all that
 prey upon thee will I give for a prey, 17 For I will restore health
 unto thee, and I will heal thee of thy wounds, faith the Lord,
 because they called thee an outcast, saying, This is Zion, whom
 no man seeketh after. 18 Thus faith the Lord, Behold I will
 bring again the captivity of Jacobs tents *i. e. The Captivity of Jacob
 to their former Tents or Habitations,* and have mercy on his dwell-
 ing-places: and the city Jerusalem shall be built on her own hill
viz. Mount Sion, and the palace *i. e. Temple* shall * be placed after
 the former manner thereof *and where it formerly stood.* 19 And out
 of them *viz. the City of Jerusalem and the Temple &c.* shall proceed
 thanksgiving, and the voice of them that make merry: and I will

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multiply them, and they shall not be few; I will also glorifie them, and they shall not be small. 20 Their children also shall be as aforetime, and their congregation shall be established before me *i. e. Their Church and State shall be again settled and establish'd*, and I will punish all that oppress them. 21 And their nobles shall be of themselves, and their governor shall proceed from the midst of them *i. e. They shall have Governors and Rulers of their Own Nation; as particularly shall be the Messiah or Christ*: and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord: *Which as it may in a lower Sense be understood of such Rulers and High priests after the Return from the Babylonish Captivity as were Pious Men; so in the highest Sense or Chiefly is to be understood of Christ, whom God would make a Priest to him as well as a King, and whose Heart was most Eminently engag'd in the Service of God.* 22 And ye shall be my people, and I will be your God in a special manner, *on your Conversion to Christianity.* 23 Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind, it shall fall with pain upon the head of the wicked *i. e. The Lord shall in an extraordinary manner, as with a Whirlwind, destroy the Wicked*: 24 The fierce anger of the Lord shall not return or cease, until he have done it, and until he have performed the intents of his heart, *in destroying all the Anti-Christian party, and delivering his People the Christians from the Power and Malice of all their Enemies, and so the Jews among the rest of the Christians as being then Nationally converted to Christianity: in the latter days most properly so call'd i. e. The latter part of the Gospel State ye shall consider and understand it i. e. The Jews shall be convinced of the great Sin of their Unbelief of Christ and his Gospel, and thereupon shall be sincerely converted to Christianity, and then they shall see all here foretold fully made good unto them.*

VI.

Chap. XXXI. At the same time *viz. in the latter days mention'd in the next foregoing Verse*, will I be the God of all the families or *twelve Tribes of Israel*, and they shall be my true or Christian people. 2 Thus saith the Lord, the people which were left of the sword *i. e. That fell not by the sword of the Amalekites and Amorites especially af-* found grace or Favour from me in the wilderness; even Israel or, *ter their general Conversion to Christianity.* your Forefathers whom I led from Egypt through the Wilderness into Canaan, when I went before them in the Pillar of a Cloud or the Shechinah to cause him to enter into Canaan and there to rest or settle. 3 So that Israel may say, the Lord has appeared of old unto me, saying, yea, I have loved thee with an everlasting love: therefore *viz. agreeable to my foremention'd Promise of my everlasting Love to thee*, with loving kindness have I drawn thee *i. e. I have endeavour'd by*

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by all proper Means to withdraw thee from thy Sins and especially Idolatry, and to induce thee to be faithfull to me or my Service, tho' it has hitherto prov'd in vain. 4 However out of the same my everlasting Love to thee, after I have duly corrected thee for thy Sins and by thy Captivity and Dispersion brought thee to Repentance, again I will build thee, and thou shalt be built, O virgin of Israel i. e. I will, after thy Captivity and on thy Repentance therein and Return to me, cause thee likewise to return into thy own Country, and there to build again your Cities and other Places; forasmuch as on such thy Repentance and Conversion to me, thy former Sins shall be forgiven, and thou shalt be esteem'd again by me as a Chast Virgin. Hereupon thou shalt again be adorned with tabrets, and shalt go forth in the dances of them that make merry i. e. All Religious and Civil Joy shall be restored to thee. 5 Thou viz. Israel shalt yet plant vines upon the mountains of Samaria, the planters shall plant, and shall eat the fruit thereof as common things i. e. Without staying till the fifth year of their Bearing as the Mosaical Law requires; which plainly shews that this Prophecy chiefly refers to a Time when the Legal Rites should be ceased, and consequently to the general Conversion of the Jews or all the Tribes of Israel to Christianity. 6 For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God i. e. Whereas during the Distinction of the two Kingdoms of Judah and Israel, those of Israel did not go up to the Temple on Mount Sion to worship &c. the Time shall come, that those of Israel or the Ten Tribes, in conjunction with those of Judah or the other two Tribes, shall again worship God at his Temple in Jerusalem, viz. after their Return from the Babylonish Captivity; and again after their last Restoration from their present Dispersion shall all jointly worship God in a Christian manner, and the chief place of celebrating the more Solemn Times of the said Christian Worship shall be at Jerusalem. 7 For thus saith the Lord, There shall be a day as v. 6. when they shall Sing with gladness for the Extraordinary Favour vouchsafed by God to the Posterity of Jacob viz. their Conversion to Christianity and Prosperity thereon, and shout among the chief of the other nations viz. such as afore or then shall be also converted to Christianity together with and by the Example of the Jews: publish ye, praise ye, and say, O Lord, save thy people the remnant of Israel i. e. On God's beginning the Great Work of the general Conversion of the Jews, the Nations that were Afore Christian shall publish the same as Rejoicing thereat, and Praise God for the same, and also Pray to him to Compleat and Perfect the said Great Work. 8 Behold the Time comes that I will bring them viz. of the twelve Tribes of Israel from the north country, and gather

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ther them from *all the other* coasts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together, a great company shall return thither *i. e.* *All Jews of all Ages and Conditions shall be restored to their Country; and suitable Provision shall be made for such their Return, that they want no Accommodations requisite.* 9 They shall come back to their Own Country as with Joy for the same, so with Penitential (w) weeping for their so Long Unbelief of Christ and his Gospel, and with or upon their supplications for Pardon of their said Unbelief and on their Sincerely becoming Converts to Christianity will I lead or restore them again to their own Country: I will cause them to walk by the rivers of waters, in a straight way wherein they shall not stumble *i. e.* *I will order things so, that they shall return with Safety, and be provided with all Accommodations for such their Journey: for I am a father to all the twelve Tribes of Israel, and among them Ephraim is as my first-born, the Birthright which was forfeited by Reuben, being confer'd on Joseph or his two Sons, of whom Ephraim had the Precedence.* 10 Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, he that scattered Israel will gather him, and keep him, as a shepherd doth his flock. 11 For as the Lord has of Old redeemed Jacob and ransomed him from the hand of him that was stronger than he *viz. the Egyptians, so will he again redeem his people from the Assyrian and Babylonish and Roman Captivity.* 12 Therefore they shall come and sing in the height or Mount of Sion, and shall flow together to praise the goodness of the Lord, for wheat, and for wine, and for oyl, and for the young of the flock and of the herd: and their soul shall be as a watered garden *i. e.* *They shall want no Blessings Temporal or Spiritual, and they shall (x) not sorrow any more at all, by being any more driven out of their Country or on account of any Evil befalling or hurting 'em in their Country, after their Return thither on their Conversion to Christianity, and during the Triumphant State of the Church here on Earth.* 13 Then shall the virgin rejoyce in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoyce from their sorrow. 14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness *i. e.* *Both Priests and People shall enjoy an Abundance of God's Blessings.* 15 Thus says the Lord, *The Mourning and Cries of my people for the Destruction that shall befall their Country and their several Captivities may fitly be resembled to a voice that was or shall be heard in Ramah, a place on an Ascent and not far from Jerusalem, even lamentation and bitter*

(w) Compare Revel. 1. 7. (x) Compare Revel. 21. 2, 3, 4 &c. weeping;

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weeping; as if Rachel the Mother of Joseph and Benjamin, within the Tribe of which last Name lay Ramah, was weeping for her children and refused to be comforted for her children, because they were not *i. e.* Were carried away Captive. 16 Thus says the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded *i. e.* I will have regard to thy Tender Affection to thy Children and thy Tears and Prayers for 'em, says the Lord, and they shall come again from the land of the enemy. 17 * Even there is hope in thy end or to thy Posterity, saith the Lord, that thy children shall come again to their own border. 18 I have surely heard *i. e.* I foreknow that I shall hear, especially at the time of their general Conversion to Christianity, Ephraim *i. e.* All the Tribes or then people of Israel bemoaning himself thus in a true Penitential manner, thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. 19 Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth *i. e.* The Reproach of my Idolatries of Old, and of my no less Unreasonable Unbelief and Crucifixion of Christ &c. Sins so heinous as that they may fitly be resembled to the greatest Extravagancies that young Men sometimes run into. 20 Is not Ephraim my dear son? is he not a pleasant child? *i. e.* Have I not set my Affection on Israel, as a Parent does on a Child in whom he delights? * therefore since I spake against him, I do earnestly remember him still *i. e.* Ever since I have so severely reprov'd and chastised him, I have still retain'd a Fatherly affection for him: therefore my bowels are troubled for or yearn toward him: I will surely have mercy upon him, saith the Lord. 21 Set thee up way-marks, make thee high heaps such as are wont to be cast up on the Road side for direction of Travellers: set thy heart toward the high-way, even the way which thou wentest when thou wast led Captive and along which thou art to return again into thy Own Country *i. e.* The Time shall come when thou shalt prepare for such thy Journey, and shalt actually turn again, O virgin of Israel, turn again to these thy cities. 22 But alas! how long first wilt thou go about wandring from the Path of Righteousness, O thou backsliding daughter, before thou wilt truly return into the Right way? and that * altho in order to bring thee into the Right way or God, the Lord hath created *i. e.* Purposed to create a new or miraculous thing in the earth viz. a woman shall encompass a man-child in her Womb without the common or Natural Operation of a Man *i. e.* God shall cause Christ to be miraculously born of the Virgin Mary. 23 Thus saith the Lord of hosts the God of Israel, as yet, *i. e.* Even after

after the Babylonish and Roman Captivities and the Destruction of Jerusalem &c. by both the people last mention'd, they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity, the Lord bless thee, O Jerusalem as being the habitation of justice *i. e. The Place where the Supreme Courts of Justice shall again be set up*, and where is the mountain of holiness or Mount Sion whereon the Temple shall again be rebuilt, or God's service otherwise duly perform'd. 24 And there shall dwell in Judah it self, and in all the cities thereof-together, husbandmen and they that go forth with flocks. 25 For I * will satiate the weary soul, and I will replenish with Joy every sorrowful soul. 26 Upon this I awaked, and beheld; and my sleep was sweet unto me *i. e. The foregoing Vision or Prophecy was so pleasing to me, that when I reflected thereon, it gave me as great Refreshment, as men feel after a Sweet Sleep.*

VII.
A more full
Prediction of
the Gospel-State
and of the Happi-
ness of the
Jews on their
general Conver-
sion to Christiani-
ty.

27 Behold, the days come, saith the Lord, that *whereas on the Captivities of the Jews the Land shall be left desolate both of Man and Beast*, I will sow the house of Israel, and the house of Judah with the seed of man, and with the seed of beast *i. e. I will cause Judea to be again replenish'd both with Men and Cattle.* 28 And it shall come to pass, that like as I have watched over them *i. e. taken all proper Means and Opportunities* to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build and to plant, saith the Lord. 29 In those days they shall say no more, The fathers have eaten a sowre grape, and the childrens teeth are set on edge *i. e. The Jews shall have no Cause to complain of their being punish'd for the Sins of their Fathers:* 30 But *those National Judgments being duly executed and so ceasing*, every one shall die for his own iniquity, every man that eateth the sowre grape, his teeth only shall be set on edge. 31 Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. 32 Not according to the covenant that I made with their fathers in the day that I took them by the hand, to bring them out of the land of Egypt (which my covenant they brake, although I was an husband unto them, (or, (xx) and I regarded them not,) saith the Lord :) 33 But this shall be the covenant that I will make with the house of Israel, *Whereas the Former Covenant requir'd many Ceremonial Ordinances or Rites of Outward Worship, as Sacrifices, Washings &c.* After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts *i. e. the New or Gospel Covenant*

(xx) So the last Clause is render'd in the Septuagint, and there cited by St. Paul Heb. 8. 9.

shall require more Expressly the Inward Purity and Sacrifice of the Heart, and none of the bare External Rites of the Law: and if they keep this my New Covenant, then I will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord *i. e.* The Rules of the New Covenant or Gospel shall be so plain and easy, that there shall be no such Occasion for to be continually teaching the People what they are to do to please God, as Now adays is Necessary to be done by reason of the many Rites that belong to the Law, which are hard to be all remembred or rightly understood by Common people: for they shall all be able then easily to know what is to be done to please me, from the least or meanest of them unto the greatest of them, saith the Lord: And this shall be another Instance, wherein the New Covenant shall excell the old *viz.* for that thereby I will forgive their iniquity, and I will remember their sin no more *i. e.* Christ shall then become a Full, Perfect and Sufficient Sacrifice and Expiation for the Sins of the whole World by his Once Suffering Death, so that He shall not need to dy or be offer'd Often or Tearly, as was the great Expiatory Sacrifice of the Law. 35 Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name. 36 If those ordinances of Day and Night &c. depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever *i. e.* As long as the World lasts, there shall be always preserv'd some of the Seed of Israel. 37 Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord *i. e.* Tho' their Sins have deserv'd that I should utterly reject or destroy the Seed of Israel, yet out of Regard to my Promises to their Pious Patriarchs I will no more reject or destroy 'em utterly, than the Heavens can be actually measur'd &c. by Man. 38 Behold on the contrary, the days come, saith the Lord, that the city of Jerusalem after the Babylonish and again after the Roman Captivity shall be built to the Service and Honour of the Lord from the tower of Hananeel unto the gate of the corner. 39 And the measuring-line shall yet go forth over against it, upon the hill Gareb, and shall compass about to Goath *i. e.* Jerusalem shall be built as Large as Ever it was Afore or Larger, and shall be as well or more inhabited than Ever Afore. 40 And the whole Valley of the dead bodies, and of the ashes *i. e.* the Valley of Tophet or Hinnom wherein they burn their Children to Moloch, and wherein they shall for such their abominable Wickedness be destroy'd Multitudes of 'em by

PARAPHRASE.

their Enemies, and all the fields unto the brook of Kidron, unto the corner of the horse-gate towards the east, shall be holy (*y*) unto the Lord *i. e.* *The Time shall come when None but truly Holy Persons shall inhabit Jerusalem, so that it and all the Parts belonging thereto shall be truly a Place of Holiness unto the Lord: which shall be fulfilled on the Restoration of the Jews to their Country after their Conversion to Christianity: And after that, it viz. Jerusalem shall not be plucked up, nor thrown down any more for ever, or as long as this World lasts.*

VIII. Chap. XXI. The word which came unto Jeremiah from the Lord, *Zedekiah is advised by Jeremy to surrender himself into the hands of Nebuchadrezzar; and is reminded of God's Judgments denounced against and inflicted on all the three Kings from Josiah to himself.* when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maafeiah the priest saying, 2 Enquire, I pray thee, of the Lord for us, (for Nebuchadrezzar king of Babylon maketh war against us) if so be that the Lord will deal with us according to all his wondrous works, that he may go up from us. 3 Then said Jeremiah unto them, Thus shall ye say to Zedekiah, 4 Thus saith the Lord God of Israel, Behold, I will turn back or *render ineffectual* the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city. 5 And I my self will fight *i. e. by the great Success I will give your Enemies I will cause it plainly to appear, that I am* against you with an outstretched hand, and with a strong arm, even in anger, and in fury, and in great wrath. 6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence. 7 And afterwards, saith the Lord, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life, and he shall smite *many or most* of them with the edge of the sword: he shall not spare them, neither have pity, nor have mercy. 8 And unto this people thou shalt say, Thus saith the Lord, Behold, I set before you the way or *means* of life, and the way or *means* of *bringing on you* death. 9 He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth *i. e. Surrenders himself* to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey *i. e. he shall gain the Preservation of his Life by surrendering himself to the Chaldeans as I direct.* 10 For I have set my face against this city for evil, and not for good *i. e. I have now decreed its destruction,* saith the Lord; it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

(7) Compare Revel. 21. 27.

11 More-

PARAPHRASE.

11* Moreover touching the house of the king of Judah, hear ye, whom Zedekiah has now sent to me, the word of the Lord which he has spoken by me to or of all the Kings of Judah that have reign'd from Josiah, to Zedekiah, the Sum of what he has so said by me to or of the said several Kings is this: 12 O house of David, thus saith the Lord, Execute judgment in the morning, and deliver him that is spoiled, out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings. 13 Behold, I am or will be against thee, O inhabitant of the valley, and rock of the plain *i. e.* O inhabitant of Jerusalem, which is built partly on a Mountain or rocky Hill, and partly in a Valley, saith the Lord: I am against you which say out of the Vain Confidence you have of the strong Situation of your City, Who shall come down against us? or who shall enter into our habitations? 14 But I will punish you according to the fruit of your doings, saith the Lord: and I will kindle a fire in the forest thereof *i. e.* Buildings thereof which are as thick as Trees in a Forest, and it shall devour all things round about it. Chap. XXII. Thus * said the Lord unto me on Jehoahaz or Shallum being put down from being King and carried into Egypt by the King of Egypt, and on Jeboiakim being made King of Judah by the King of Egypt; not long after these Particulars were transacted, the Lord said to me, Go down to the house of the king of Judah, and speak there this word, 2 And say, Hear the word of the Lord, O Jeboiakim who art the present King of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates *i. e.* The Officers of State and other Magistrates that frequented the Court: 3 Thus saith the Lord, Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. 4 For if ye do this thing indeed, then shall there enter in by the gates of this house, kings sitting upon the throne of David, riding in chariots, and on horses, he and his servants, and his people *i. e.* then there shall be a continual Succession of Kings of Judah and of the house of David, who shall reign in great Prosperity. 5 But if ye will not hear these words, I swear by my self, saith the Lord, that this house *viz.* the Royal Palace shall become a desolation, and there shall be no King to reign therein. 6 For thus saith the Lord unto the kings house of Judah, Altho' thou art or wert Gilead unto me, and the head of Lebanon *i. e.* tho' thou wert as Valuable for Riches and Plenty (2) as the fat Pastures of

The Repetition of a Prophecy delivered in the Reign of Jeboiakim.

(2) Or by Gilead here may be meant Bashan in Gilead, and then the Sense will rather be the same express'd in the Paraphrase of the following v. 20.

PARAPHRASE.

Gilead, and tho' thy Buildings were or are as Beautiful for Stateliness, as the tall Cedars of Lebanon, yet surely I will make thee *i. e.* thy Kingdom as desolate as a wilderness, and thy Cities to become cities which are not inhabited. 7 And I will prepare destroyers against thee, every one with his weapons, and they shall cut down thy choice cedars, and cast them into the fire *i. e.* shall pull down thy fine houses and burn 'em. 8 And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the Lord done thus unto this great city? 9 Then they shall answer, Because they have forsaken the covenant of the Lord their God, and worshipped other gods, and served them. 10 Weep ye not for the good dead King Josiah, who was buried in Peace or in his own Kingdom and in the Sepulchers of his Royal Ancestors, and in a Solemn manner like a King, neither bemoane him who stands not in need of any Pity, and whose Death was design'd by God as a Blessing to him rather than an Evil; but weep for him *viz.* Jehoabaz or Shallum that * is lately gone (a) away: for he shall return no more, nor see his native country. 11 For thus saith the Lord, touching Shallum, the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth *i. e.* was carried out of this place into Egypt, He shall not return thither any more: 12 But he shall die in the place whither they have led him captive, and shall see this land no more. 13 Another time and after Jehoiachim had reign'd probably some years, God commanded me to deliver this Message concerning him: Wo unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbours service without wages, and giveth him not for his work: 14 That saith I build me a wide house, and large chambers, and cutteth him out windows, and it is cieled with cedar, and painted with vermilion. 15 Shalt thou reign because thou clovest thy self in cedar? *i. e.* shall a stately Palace make thee to reign over the more securely from thy Enemies, or in the greater Prosperity? did not thy father good Josiah eat and drink *i. e.* live in as plentiful a manner as becomes a King, and yet do judgment and justice, and * therefore it was well with him? 16 He judged the cause of the poor and needy, then it was well with him: was not this to know me? *i. e.* This is the Only way for any One to shew that he truly Knows me, says the Lord. 17 But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence to do it. 18 Therefore thus saith the Lord concerning Jehoiachim the son of Josiah king of Judah, They shall not lament for him when dead, saying, Ah my brother, or ah sister: they shall not lament for him, saying,

(a) Read 2 King. 23. 33, 34.

The Repetition of another Prophecy first deliver'd in the Reign of Jehoiachim.

PARAPHRASE.

Ah lord, or ah his glory *i. e.* He shall have no solemn Funeral or Mourning, wherein his Royal Relations or Any others of his Subjects, shall bewail his Death, and the End thereby put to his Glory or Outward Pomp. 19 But he shall be buried with the burial of an Ass *i. e.* in no other manner than an Ass is wont to be, which is Not at all; but his dead Body shall be drawn and cast forth on the ground beyond the gates of Jerusalem. He being probably killed in a Sally he made out of Jerusalem on the Chaldeans, when they were besieging it the second and last time in his Reign, and so his dead Body not suffer'd by the Chaldeans, to be buried, but to ly on the Ground, and be eaten by Ravenous Beasts and Birds; the more to shew their Contempt of him; especially for his Perfidiousness to Nebuchadnezzar King of Babylon. 20 After the death of Jehoiakim, Jehoiachin otherwise called Jeconiah his Son succeeding in the Throne, went on in the same Evil Courses as his Father had done: Whereupon I Jeremy was quickly order'd by God to go to the King's Palace again, and to deliver there the following Message *viz.* Go up to the Kings house which is built with the choicest Cedars of Lebanon, and cry and lift up thy voice in the King's Court which is built likewise some Part of it with the Wood of the Best Oaks that grow on Bashan, and cry from the several or chief passages of the Court, that All thy lovers *i. e.* Allies whose Assistance thou didst depend on are destroyed *i. e.* shall be so overpower'd by the Chaldeans that they shall not be able to succour thee. 21 I spake unto thee *viz.* the people of Judah by way of Forewarning in thy prosperity, but thou in effect saidst, I will not hear: this hath been thy manner from thy youth, that thou obeyest not my voice. 22 Therefore my Judgments like the Blasting wind shall eat up or destroy all thy pastors or Rulers both in Church and State; and thy lovers or Allies shall themselves go into captivity being conquer'd by Nebuchadnezzar; so far shall they be from saving thee from the Chaldeans: surely then shalt thou be ashamed and confounded for all thy wickedness. 23 O inhabitant of Lebanon, that makest thy nest in the cedars *i. e.* O Jeconiah that at present thinkest Proudly of thyself as a Great King, because thou dwellest in a stately Palace, which thy Father lately built of the choicest Cedars of Lebanon; how * suppliant and humble shalt thou be when pangs come upon thee, the pain as of a woman in travail *i. e.* when thou seest thou must be forced to surrender thy self and Jerusalem into the hands of the Chaldeans. 24 For As I live, says the Lord, tho' Jeconiah or more shortly Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence *i. e.* tho' he had been Never so Near and Dear to me, yet for his Obstinate Wickedness, I would

The Repetition of a Prophecy first deliver'd in the Reign of Jeconiah.

PARAPHRASE.

would severely punish him. 25 And accordingly I (b) will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans. 26 And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born, and there shall ye die. 27 But to the land of Judah, whereunto they viz. Jeconiah and his Mother &c. desire to return, thither shall they not return. 28 Is this man Coniah i. e. *Wou'd Any one think that this man shall certainly become as a despised broken idol i. e. As an Idol that has Afore been the Object of Worship, when taken by an Enemy and broken, becomes Contemptible and the Object of Derision: So Jeconiah, who prides himself so much at present on account of his Royal Dignity, shall quickly be stript thereof by the Chaldeans, and be made no better than a Broken Image of Royalty, being carried Captive by them to Babylon, and so Contemn'd by them.* Is he i. e. *Wou'd one think that he shall certainly be cast out by me as a vessel wherein is no pleasure, or which being not fit for Use, is cast out or away by the Master thereof: wherefore are they cast out of the Land of Judah, he and his seed i. e. It will be matter of Admiration that He and his Posterity shall no more reign in Judah as Kings, and are i. e. shall be cast into a land which they know not i. e. had never been in afore He was carried captive thither viz. Babylonia.* 29 O earth, earth, earth, or Land of Judah, hear the word of the Lord: 30 Thus saith the Lord, Write ye this man viz. Jeconiah childless i. e. *Well take Notice of the Punishment I denounce against Jeconiah, and remember it as a thing that well deserves to be recorded viz. That Jeconiah shall be the same as if he was Childless, in respect that no Child of his shall ever reign in Judah as King; and he himself shall be a man that shall (c) not prosper in his days: for He himself shall be kept a Prisoner in Babylon all the Remainder of his Life after his being carried Captive thither, except only a year or two, and then he shall be slain (as is most probably suppos'd) together with Evil-merodach the then King of Babylon and Son of Nebuchadnezzar; and no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah i. e. shall so prosper as to sit as Successor on the Throne of David, and to rule any more in Judah as the Sovereign and Independent King thereof in respect of all other Temporal*

(b) See 2 Kings 24. 12. &c. (c) Tho' Jehoiachin (or Jeconiah) was releas'd out of Prison (as Chap. 52. 31 &c.) by Evil-merodach, and Kindly used by him, yet He could not even then be said to be in Prosperity, being still kept at Babylon, and only as a Prince or Chief Courtier of Evil-merodachs, not a King, or restor'd ever to his Kingdom; of which the Prosperity here mention'd is to be understood; as well as That of his Seed v. 30.

PARAPHRASE.

Princes. These Prophecies deliver'd at several times in the two last foregoing Reigns of Jehoiakim and his Son Jehoiachin otherwise call'd Jeconiah, I now repeat to you that are sent to me (as Chap. 21. 1.) from Zedekiah, that you may acquaint and remind him thereof, and consequently that there is little or no Hopes of Deliverance from the Babylonians, since he and his people have aggravated their Impiety, by going on still in the same wicked Courses, tho' they have been so often Warn'd to the contrary by the Calamities that have befall them in the three last Reigns. The best and only way now left for Zedekiah to take, is by surrendering himself and his people into the hands of Nebuchadnezzar, and begging Pardon for his Perfidiousness. This is what God directs now to be done, as what may be a means to allay somewhat of the Rage of Nebuchadnezzar, and so not to punish Zedekiah and this people in so severe a manner as Otherwise he will. As for Zedekiah and his Princes being deliver'd some way into the hand of Nebuchadnezzar, it is what God has now Absolutely decreed for their Obstinate Impiety: To which end he has directed me to let you know, that Chap. XXIII Wo shall speedily be to the pastors i. e. the Rulers whether in Church or State, that destroy by causing or encouraging them to Sin, and so scatter or drive from the Worship of me the true God the sheep of my pasture i. e. My people, says the Lord. 2 Therefore thus saith the Lord God of Israel against the pastors that should feed my people, ye have scattered my flock, and driven them away, and have not visited or taken due care of them: therefore behold, I will visit or take care to bring on you due Punishment for the evil of your doings saith the Lord.

3 *Afterwards I will gather the remnant of my flock i. e. People out of all countries whither I have driven them, and will bring them again to their folds, i. e. Own Habitations or Country, and they shall be fruitful and increase. 4 And I will set up shepherds i. e. Rulers Ecclesiastical and Civil over them which shall feed or take due Care of them, and they shall fear no more any Enemy, nor be dismay'd, neither shall they be lacking or destroy'd any of them by Famine or Pestilence, says the Lord. 5 Behold the days come, saith the Lord, that I will raise unto David a righteous branch i. e. a Righteous person who shall be descended from David viz. Christ, and he being a king shall reign and prosper, and shall execute judgment and justice in the earth. 6 In his days Judah shall be saved or safe, and Israel shall dwell safely: and this is his name whereby he shall be called THE LORD OUR RIGHTEOUSNESS i. e. He shall really be what is imported by this Title viz. JEHOVAH Our Righteousness or the Means of our Justification. 7 Therefore behold the days come, saith the Lord, that they shall no more say, The

IX.
A Prophecy
of Christ's Birth
and Reign, and
happy State
of the Jews on
their general
Conversion to
Christianity.

PARAPHRASE.

The Lord liveth, which brought up the children of Israel out of the land of Egypt: 8 But, the Lord liveth, which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them, and they shall dwell in their own land : *Which Prophecy from the beginning of v. 3. as it respects the Return of the Jews from the Babylonish Captivity in the lowest Sense : and in an higher and Spiritual Sense respects the First Coming of Christ and the Preaching of the Gospel : So it will be Ultimately and most fully compleated even in the Literal Sense, and that both as to Temporal and Spiritual Blessings, during the Millennium or Triumphant State of the Church yet to come here on Earth.*

X.
Judgments
denounced a-
gainst the False
Prophets and
Mockers of true
Prophecies.

9 *The Consideration or Foresight of the Happy Times just afore v. 3.—8. foretold do's afford some Comfort to me: but alas! my heart within me is almost broken because of the Mischief brought on my people by means in a special manner of the False prophets among 'em : all my bones shake at the Thoughts of the dismal Calamities that are coming on my people : I am as One astonish'd so with Grief that he knows not what to do, like a drunken man, and like a man whom wine hath overcome, because of their most heinous Sins against the Lord, and because of the words of his holiness i. e. the dreadful Judgments which God have been justly provok'd to denounce against 'em for their Sins.* 10 For the land is full of adulterers viz. *Spiritual (or Idolaters) as well as Carnal; for because of False swearing the land mourneth: the pleasant places of the wilderness or plain Country, and which wont to be well water'd and fresh, are dried up, and their course or Practice is evil, and their force or Power is made use of by 'em not to right purposes.* 11 For both prophet and priest are profane, yea, in my house have I found their wickedness in *setting up Idols even there, saith the Lord.* 12 Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on and fall therein i. e. *They shall miscarry in all their Designs, as Men fall in slippery and dark ways: for I will bring evil upon them, even the year of their visitation, saith the Lord.* 13 * As I have seen folly in the prophets of Samaria, they prophesied in Baal, and caused my people Israel to err, and therefore I brought Destruction on them and the Kingdom of Israel: 14 So* I have seen in the prophets of Jerusalem an no less or rather more horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evil doers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah. 15 Therefore thus saith the Lord of hosts concerning the prophets, Behold, I will feed them with wormwood, and make them drink the waters of gall: for from the prophets of Jerusalem

PARAPHRASE.

salem is profaneness gone forth into all the land. 16 Thus saith the Lord of hosts, Harken not unto the words of the prophets that prophesie unto you; they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord. 17 They say still unto them that despise me, the Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you. 18 For who of these pretended Prophets hath stood in the counsel of the Lord, and hath perceived and heard his word? who hath marked his word, and heard it? *i. e. None of 'em have Really receiv'd any Secret or Revelation from God.* 19 Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind, it shall fall grievously upon the head of the wicked. 20 The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly. 21 I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. 22 But if they had stood in my counsel or *had any Secret reveal'd to 'em by me,* and had been sent by me to have caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings. 23 Am I a God at hand, saith the Lord, and not a God afar off? *i. e. Don't I know what these false Prophets do and say, tho' I am in Heaven?* 24 Can any hide himself in secret places that I shall not see him? saith the Lord: do not I fill heaven and earth? saith the Lord. 25 I have heard what the prophets said, that prophesie lies in my name, saying, I have dreamed, I have dreamed. 26 How long shall this be in the heart of the prophets that prophesie lies? yea, they are prophets of the deceit of their own heart; 27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name, for Baal *i. e. The giving heed to these false Prophets makes my People forsake or not truly obey me, as much as setting up the Worship of Baal &c. made their Fathers to forsake me.* 28 The false prophet that hath *i. e. pretends to have a dream,* let him tell a dream; and he that hath my word or truly is my Prophet, let him not be discourag'd by what the other Prophets say, to speak my word faithfully: What is the chaff to the wheat? saith the Lord *i. e. God will make the Difference between the true and false Prophecies to appear as evident, as that between Chaff and Wheat.* 29 Is not my word like as a fire? saith the Lord: and like a hammer that breaketh the rock in pieces? *i. e. The Threatnings denounced by my true Prophets shall as Certainly take hold of and destroy the Wicked, as Fire does Stubble, or as an Hammer*
O *breaks*

PARAPHRASE.

breaks to pieces a Stone. 30 Therefore behold I am against the prophets, saith the Lord, that steal my words every one from his neighbour *i. e. that mimick my true Prophets, speaking as they do viz. Thus says the Lord.* 31 Behold, I am against the prophets, saith the Lord, that use their tongues *as they themselves please, and so prophesy Smooth things to the People, and yet dare say, Thus he viz. the Lord saith.* 32 Behold, I am against them that prophesie false dreams, saith the Lord, and do tell them, and cause my people to err by their lies *or false Prophecies, and by their lightness or Vain Boasting of Divine Inspiration:* yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord. 33 And when this people, or the prophet, or a priest shall ask thee, saying, What is the burden of the Lord *i. e. What Prophecy hast thou now to tell us from the Lord, burden'd or as it were loaded with Threats of Ruin and Destruction?* Thou shalt then say unto them, What is the burden of the Lord, do you ask me: *Why This,* I will even forsake you, saith the Lord. 34 And as for the prophet, and the priest, and the people that shall say *any more out of Derision,* The burden of the Lord, I will even punish that man and his house. 35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the Lord answered? and, What hath the Lord spoken? 36 And the burden of the Lord shall ye mention no more: for every mans word shall be his burden: for ye have perverted the words of the living God, of the Lord of hosts our God *i. e. God will severely punish you for such your Words, in so perverting and deriding the Word of God.* 37 Thus shalt thou say to the prophet, What hath the Lord answered thee? and, What hath the Lord spoken? 38 But sith ye say, The burden of the Lord; therefore thus saith the Lord, Because you say this word, The burden of the Lord, and I have sent unto you, saying, Ye shall not say, The burden of the Lord: 39 Therefore behold, I, even I will utterly forget *or surely remove* you as a Burden no longer *to be born by me,* and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence. 40 And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

XI.

Under the Chap. XXIV. The Lord shewed *or vouchsafed* me a Vision, and Type of good behold, two baskets of figs were set before the temple of the Lord, and bad Figs is after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths from Jerusalem, and had Already in brought them to Babylon. 2 One basket had very good figs, even Captivity, and like the figs that are first ripe: and the other basket had very naugh-

PARAPHRASE.

naughty figs, which could not be eaten, they were so bad. 3 Then said the Lord unto me, What seest thou, Jeremiah? and I said, ^{the Taking and Destroying of} Figs: the good figs, very good; and the evil, very evil, that ^{such as were yet in Jerusalem or Judah.} cannot be eaten, they are so evil. 4 Again the word of the Lord came unto me, saying, 5 Thus saith the Lord the God of Israel, Like these good figs, so will I acknowledge *i. e. shew such Favour to 'em as shall testify, I still acknowledge as my People,* them that are *Already (as v. 1.)* carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good. 6 For I will set mine eyes upon them for good, and I will bring them again to this land, and I will build them, and not pull them down; and I will plant them, and not pluck them up. 7 And I will give them an heart to know me, that I am the Lord, and they shall be my people, and I will be their God: for they shall return unto me with their whole heart. 8 And as the evil figs, which cannot be eaten, they are so evil, *and are therefore fit for Nothing but to be cast away and destroy'd:* (surely thus saith the Lord) so will I give Zedekiah the King of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that shall dwell in the land of Egypt, *betaking themselves thither after the murder of Gedaliah.* 9 And I will deliver them *viz. such as still remain in Jerusalem and Judah* to be removed into all *i. e. Very many of the kingdoms of the earth viz. into the Kingdom of Babylon, and all the several Kingdoms Tributary thereto,* for their hurt, to be a reproach and a proverb, a taunt and a curse in all places whither I shall drive them. 10 And I will send the sword, the famine, and the pestilence among them, till they be consumed from off the land that I gave unto them and to their fathers *i. e. Such of the Jews as shall be taken by the Chaldeans at the taking of Jerusalem and Zedekiah &c. shall either be presently destroy'd; or if carried Captive, shall be destroy'd in their Captivity; so that None of their Posterity shall ever return to their Own Country, as shall the Posterity of them that were Afore carried Captive, and even some of Them themselves, that were Afore carried Captive, shall return into their Own Country.*

Chap. XXXIV. The word which came unto Jeremiah from the Lord, (when Nebuchadnezzar king of Babylon, and all his army, ^{XII.} and all the kingdoms of the earth of his dominion, *i. e. that several Particulars relating to the Captivity of Zedekiah.* ^{Jeremy foretells} were Tributary to him, and all the people *i. e. even all the Forces of* or with Nebuchadnezzar fought against Jerusalem, and against all the cities thereof) saying, 2 Thus saith the Lord God of Israel, Go, and speak to Zedekiah king of Judah, and tell him, Thus saith the Lord, Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire. 3 And thou shalt

PARAPHRASE.

shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand, and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon. 4 Yet hear the word of the Lord, O Zedekiah king of Judah, Thus saith the Lord of thee, Thou shalt not die by the sword; 5 But thou shalt die in peace *i. e. by a Natural Death*: and with the burnings of Odours *as has been usual at the Funeral of thy fathers the former kings which were before thee, so shall they burn odours for thee at thy Funeral*, and they will lament thee, saying, Ah lord: for I have pronounced the word, saith the Lord, *to shew that the Difference between thy Death and that of Jeboiakim and what shall follow after, is or will be Owing to my Over-ruling Providence.*

XIII. Judgment is denounced against the Jews for breaking the Covenant they had newly made or rather ratified of Obeying GOD.

6 Then Jeremiah the prophet spake all these words *that follow from v. 13. unto Zedekiah king of Judah in Jerusalem*, 7 When the king of Babylons army sought against Jerusalem, and against all the other cities of Judah that were left *untaken even against Lachish, and against Azekah: for only these three defenced cities remained untaken by the Babylonians of the cities of Judah.* 8 This, *I say, that begins v. 13. is the word that came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant, together with all the people that were at Jerusalem, thenceforth to serve God only and faithfully to observe all his Laws, and so particularly in Obedience to the Law Exod 21. 2. Deut. 15. 12. to proclaim liberty to them viz. 9 That every man should let his man-servant, and every man his maid-servant, being an Hebrew or an Hebrewess, go free, that none should serve himself of them, to wit, of a Jew his brother i. e. should keep him as a Bond-servant any longer than six years.* 10 Now when all the princes, and all the people which had entred into the covenant, heard that every one should let his man-servant, and every one his maid-servant to go free, that none should serve themselves of them any more, then *at first they obeyed the said Proclamation and let them go.* 11 But a little afterwards *viz. when the Chaldeans had raised their Siege of Jerusalem to go against the Egyptians, who were coming as they heard to the Relief of Jerusalem; hereupon the Jews thinking they were quite freed from the Fear of the Chaldeans, they turned from the Covenant they had lately made with God, and caused the servants and the hand-maids, whom they had let go free, to return, and brought them into subjection for servants and for hand-maids.* 12 Therefore the word of the Lord came to Jeremiah from the Lord, saying, 13 Thus saith the Lord, the God of Israel, I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bond-

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bond-men, saying, 14 At the end of seven years, let ye go every man his brother, an Hebrew, which hath been sold unto thee : and when he hath served thee six years, thou shalt let him go free from thee : but your fathers hearkened not unto me, neither inclined their ear. 15 And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour, and he had made a covenant before me in the house which is called by my name. 16 But ye turned *from the said Covenant ye lately made with me in the most Solemn manner, and so have polluted my name i. e. Dealt Contemptuously and Profanely toward my Divine Majesty,* and have caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return and brought them into subjection, to be unto you for servants and for handmaids. 17 Therefore thus saith the Lord, ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine *i. e. I now proclaim or declare that I give full Liberty to your Enemies to destroy you by the sword &c.* and I will make you to be removed into all the kingdoms of the earth. 18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof, *as denoting thereby that they wish'd themselves might be cut in sunder after the like manner, if they broke the covenant they then made, which yet they have since already broke :* 19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land which passed between the parts of the calf, 20 I will even give them into the hand of their enemies, and into the hand of them that seek their life ; and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth. 21 And Zedekiah king of Judah, and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylons army which are gone up from you. 22 Behold, I will command, saith the Lord, and cause them to return to this city, and they shall fight against it, and take it, and burn it with fire, and I will make the cities of Judah a desolation without an inhabitant.

Chap. XXXVII. Now king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom *viz. Zedekiah* Nebuchadnezzar king of Babylon made *his Tributary* king in the land of Judah, *Zedekiah taking an Oath of Homage and Fidelity to the King of Babylon.* 2 But neither he, nor his servants, nor the people

XIV.

Jeremy foretells the Return of the Chaldeans to besiege again Jerusalem and that they should take it.

people of the land, did hearken unto the words of the Lord which he spake by the prophet Jeremiah, *but contrary to the Warnings of the said Prophet, as well as to the Oath of Homage he had taken, He and his Princes enter'd into a Confederacy with the King of Egypt &c. and so Perfidiously broke the Oath of Homage he had taken to Nebuchadnezzar.* Whereupon Nebuchadnezzar came with a Vast Army against Judah, and particularly besieg'd Jerusalem, (as Chap. 34. 1.)

3 And hereupon Zedekiah the king sent Jehucal the son of Shelemiah, and Zephaniah the son of Maaseiah the priest, to the prophet Jeremiah, saying, pray now unto the Lord our God for us. *Whereon Jeremiah no doubt plainly acquainting 'em, that he could not pray for 'em, or that his Prayers would avail nothing unless they added thereunto themselves a Thorough Reformation of all their Corruptions; hereupon Zedekiah &c. out of the great Consternation they were then in for fear of the Chaldeans were induced to make an Outward Shew of a general Reformation, and so to make the Solemn Covenant with God afore Chap. 34. 8 &c. mention'd.*

4 Now as yet Jeremiah came in and went out among the people: for they had not put him into prison,

5 *Some small time** afterwards Pharaohs army came forth out of Egypt for the Relief of Jerusalem, at least as they gave out: and when the Chaldeans that belieged Jerusalem, heard tidings of them, they departed from Jerusalem, *thinking it better to go meet the Egyptians and fight 'em; upon the Chaldeans raising thus the Siege of Jerusalem the Jews quickly broke the Solemn Covenant they had not long afore made with God, as Chap. 34. 11. on which God denounced those Judgments mention'd Chap. 34. 17. &c.*

6 Zedekiah as it seems hearing of Jeremy's having foretold anew the said Judgments, sent some of his great Men or Courtiers to enquire of Jeremy what the Event would prove as to the Egyptian and Chaldean Armies:

7 Then came the word of the Lord unto the prophet Jeremiah, saying,

8 Thus saith the Lord, the God of Israel, thus shall ye say to the king of Judah, that sent you unto me to enquire of me, Behold, Pharaohs army which is come forth to help you, shall return to Egypt into their own land, *as being afraid to venture a Battle with the Chaldeans, and so shall give you no help to any Purpose.*

9 And the Chaldeans shall come again, and fight against the city, and take it, and burn it with fire.

10 Thus saith the Lord, deceive not your selves, saying, the Chaldeans shall surely depart from us: for they shall not depart.

11 For though he had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they *be enabled by God's more immediate Power or Assistance to rise up every man in his tent, and burn this city with fire.*

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11 And it came to pass that when the army of the Chaldeans was broken up from Jerusalem * by reason of Pharaohs army, *which they judg'd best to march against, and fight with elsewhere :* 12 Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin *in which Tribe he was born, thinking it best to separate or withdraw himself thence* from among the people that were at Jerusalem, in order to avoid the Inconveniencies of the Siege which he foreknew would speedily be renew'd, and as is likely to avoid the Ill usage he had reason to fear, that he might meet with from them in Jerusalem, when things came to the last Extremity with 'em.* 13 And when he was in the gate *that led to the rest of the Tribe of Benjamin,* a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah, and he took Jeremiah the prophet, saying, thou fallest away to the Chaldeans. 14 Then said Jeremiah, it is false, I fall not away to the Chaldeans *i. e. I am not going out of the City with any Intention to go to the Chaldeans, or take any Part with 'em, or to give them any Counsel for their Better Success, or the like :* but he hearkned not to him : so Irijah took Jeremiah, and brought him to the princes. 15 Wherefore the princes were wroth with Jeremiah, and smote him *i. e. ordered him to be beaten or scourg'd as a Criminal ;* and put him in prison in the house of Jonathan the scribe ; for they had made that the prison ; 16 * So Jeremiah was put into the dungeon, even into one of the cabins, and Jeremiah remained there many days, *viz. till the Chaldeans had renew'd the Siege of Jerusalem.*

17 Then Zedekiah the king sent, and took him out ; and the king asked him secretly in his house, and said, Is there any word from the Lord ? and Jeremiah said, There is : for, said he, thou shalt be delivered into the hand of the king of Babylon. 18 Moreover, Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison ? 19 Where are now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land ? 20 Therefore hear now, I pray thee, O my lord the king, let my supplication, I pray thee, be accepted before thee ; that thou cause me not to return to the house of Jonathan the scribe, lest I die there. 21 Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers street, untill all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

Chap. XXXVIII. Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur

XV.

Jeremy is put into a Dungeon.

XVI.

Jeremy assures Zedekiah of his being taken by the Babylonians, and obtains of him the Favour of being released from the Dungeon, but is kept still a Prisoner.

XVII.

Jeremy is again put into a Dungeon.

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Pashur the son of Melchiah, heard the words that Jeremiah had (e) *formerly* spoken to all the people, saying, 2 Thus saith the Lord, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans, shall live; for he shall have his life for a prey, and shall live. 3 Thus saith the Lord, this city shall surely be given into the hand of the king of Babylons army, which shall take it. 4 Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakneth the hands of the men of war that remain in this city, and the hands of all the people *i. e. discourages them from defending the city against the Enemy*, in speaking such words unto them as *makes them Despair of Success*: for this man seeks not the welfare of this people, but the hurt, 5 Then Zedekiah the king said, Behold, he is in your hand: for the king is not he that can do any thing against you; *which implies that He durst not contradict 'em in such Extremities he was then in.* 6 Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire.

XVIII.

Jeremy is again released from the Dungeon, but kept a Prisoner.

7 Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the kings house, heard that they had put Jeremiah in the dungeon, (the king then sitting in the gate of Benjamin) 8 Ebed-melech went forth out of the kings house, and spake to the king saying, 9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon, and he is like to die for hunger in the place where he is, for there is no more bread in the city. 10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, *to be able to binder or overcome any Opposition that should be made by any Great man that was an Enemy to Jeremy*, and take up Jeremiah the prophet out of the dungeon before he die. 11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts, and old rotten rags, and let them down by cords into the dungeon to Jeremiah. 12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now these old cast clouts, and rotten rags under thine arm-holes, under the cords. And Jeremiah did so. 13 So they drew up Jeremiah with cords, and took him up out of the dungeon, and Jeremiah remained *yet confin'd in the court of the prison where he was confin'd at first Chap. 37. 21.*

(e) Chap. 21, 8. &c.

14 Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third or principal entry or Gate that is in or by the house of the Lord; and the king said unto Jeremiah, I will ask thee a thing: hide nothing from me. 15 Then Jeremiah said unto Zedekiah, If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, I fear thou wilt not hearken unto me? 16 So Zedekiah the king sware secretly unto Jeremiah, saying, As the Lord liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life. 17 Then said Jeremiah unto Zedekiah, Thus saith the Lord the God of hosts, the God of Israel, If thou wilt assuredly go forth unto the king of Babylons princes, then thy soul shall live, and this city shall not be burnt with fire, and thou shalt live, and thine house. 18 But if thou wilt not go forth to the king of Babylons princes, then shall this city be given into the hand of the Chaldeans *i. e. God will enable them to take it by Force*, and they shall burn it with fire, and thou shalt not escape out of their hand. 19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they *viz. the Chaldeans* deliver me into their hand *viz. the hand of the Jews that are gone over to the Chaldeans*, and they mock me *i. e. treat me with Contempt without regard to my Royal Character, on account of the Ill-usage they met with before they went over to the Chaldeans, or the like Causes*. 20 But Jeremiah said, God will order things so, that they shall not deliver thee: obey, I beseech thee, the voice of the Lord, which I speak unto thee: so it shall be well unto thee, and thy soul shall live. 21 But if thou refuse to go forth or surrender thy self to the Chaldeans, this afore (v. 18.) mention'd is the word that the Lord hath shewed me: 22 And behold, all the women that are left in the king of Judahs house, shall be brought forth to the king of Babylons princes, and those women shall say to thee by way of Reproach, Thy friends have set thee on to stand out against the Chaldeans, and have prevailed against thee *i. e. on thee so to do to thy Own Ruin: for thy feet are sunk in the mire i. e. thou art fell into such Miseries as thou wilt never be able to get out of again*, and they *viz. thy Friends* are turned away back *i. e. have forsaken thee in thy Distress*. 23 So they shall bring out all thy wives and thy children to the Chaldeans, and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou by refusing to surrender thy self as I advise v. 17. shalt cause this city to be burnt with fire. 24 Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die. 25 But if the princes hear that I have talked with thee, and they

XIX.

Jeremy again secretly advises Zedekiah to surrender himself to the Chaldeans.

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come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee: 26 Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathans house to die there *in the Dungeon into which I was at first put.* 27 Then came all the princes unto Jeremiah, and asked him, and he told them according to all these words that the king had commanded, *so telling 'em Nothing but Truth, tho' not all the Truth, he lying under no Obligation to do the latter:* so they left off speaking with him, for the matter was not *viz. the Questions the King had put to Jeremy, and the Answers he had given were not perceived by 'em.* 28 So Jeremiah abode in the court of the prison, until the day that Jerusalem was taken, and he was there when Jerusalem was taken.

XX.
The Return
of the Jews
is confirm'd by
Jeremy's buy-
ing a Field.

Chap. XXXII. The word that came to Jeremiah from the Lord in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadrezzar. 2 For then the king of Babylons army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which was in the king of Judahs house. 3 For Zedekiah king of Judah had shut him up, saying, wherefore dost thou prophesie, and say, thus saith the Lord, behold, I will give this city into the hand of the king of Babylon, and he shall take it, 4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall spake with him mouth to mouth, and his eyes shall behold his eyes. 5 And he shall lead Zedekiah to Babylon, and there shall he be until I visit him *i. e. Cause his Posterity with the rest of the Jews to return from Babylon into their Own Country,* saith the Lord: though ye fight with the Chaldeans, ye shall not prosper. 6* Then *viz. during his Confinement in the Court of the Prison (as v. 2.)* Jeremiah said, The word of the Lord came unto me, saying, 7 Behold, Hanameel the son of Shallum thine uncle, shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it, *as being next of Kin.* 8 So Hanameel mine uncles son came to me in the court of the prison, according to the word of the Lord, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine, buy it for thy self: then I knew that this was the word of the Lord *i. e. that this Offer was made me by God's special direction, thereby to give a Sensible Assurance, that the Jews should return from their Captivity, and be restor'd to their ancient Possessions.* 9 And I bought the field of Hanameel my uncles son, that was in Anathoth, and weighed him the money, even seventeen shekels of

PARAPHRASE.

of silver. 10 And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. 11 So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open. 12 And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncles son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison. 13 And I charged Baruch before them, saying, 14 Thus saith the Lord of hosts, the God of Israel, Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open, and put them in an earthen vessel, that they may continue many days *viz. to the Return of the Jews from the Babylonish Captivity, when they are bid under Ground in the said Earthen Vessel for greater Security, and in order to be produced when the Jews should so return.* 15 For thus saith the Lord of hosts, the God of Israel, Houses and fields, and vineyards, shall be possessed again in this land, *by the Jews that are or shall be the Right Owners thereof.*

16 Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the Lord, saying, 17 Ah, Lord God, behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee. 18 Thou shewest loving kindness unto thousands, and recompenest the iniquity of the fathers into the bosom of their children after them: the great, the mighty God, the Lord of hosts is his name, 19 Great in counsel, and mighty in work, (for thine eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings) 20 Which hast set signs and wonders *i. e. done Wonderfull things* in the land of Egypt, *which are remember'd* even unto this day, and in Israel, and amongst other men, and hast made thee a name, as at this day, 21 And hast brought forth thy people Israel, out of the land of Egypt, with signs and with wonders, and with a strong hand, and with a stretched out arm, and with great terror, 22 And hast given them this land which thou didst swear to their fathers to give them, a land flowing with milk and hony. 23 And they came in and possessed it, but they obeyed not thy voice, neither walked in thy law, they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them. 24 Behold the mounts *that are raised by the Chaldeans against this City, for they are come unto the city to take it, and the city is decreed by thee to be given into the hands of the Chaldeans that fight against it, *by means of*

XXI.
Jeremy's
Prayer to God
on his com-
manding him
to buy the said
Field.

PARAPHRASE.

the Numbers of the Jews already slain by the sword, and by means of those destroy'd by the famine; and of those destroy'd by the pestilence; and what thou hast spoken is come to pass, and behold, thou seest it. 25 Yet thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses of thy buying it and do all things according to Law: tho' the city be already decreed to be given into the hand of the Chaldeans, and I have obey'd thy Command herein.

XXII.
God's Answer
to Jeremy's
Prayer, con-
firming the
Return of the
Jews to their
Own Coun-
try.

26 Then came the word of the Lord unto Jeremiah, saying, 27 Behold, I am the Lord, the God of all flesh: Is there any thing too hard for me? 28 Therefore thus saith the Lord, Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it. 29 And the Chaldeans that fight against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger. 30 For the children of Israel, and the children of Judah, have only *i. e. for the far greatest part* done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the Lord. 31 For this city hath been to me, as a provocation of mine anger and of my fury, from the day that they built it, even unto this day; that I should remove it from before my face: 32 Because of all the evil of the children of Israel, and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem. 33 And they have turned unto me the back, and not the face; though I taught them rising up early, and teaching them, yet they have not hearkened to receive instruction. 34 But they set their abominations in the house (which is called by my name) to defile it. 35 And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech, which I commanded them not, neither came it into my mind, that they should do this abomination to cause Judah to sin. 36 And now therefore thus saith the Lord the God of Israel concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon, by the sword, and by the famine, and by the pestilence: 37 But behold in due time I will gather them out of all countries, whither I have driven them in mine anger and in my fury and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely. 38 And they shall be my people, and I will be their God. 39 And I will give them one heart, and one way *i. e. Those of Israel and Judah shall not after their* Restoration

PARAPHRASE.

Restoration be distinguish'd into two several Kingdoms and Forms of Religious Worship as formerly, but they shall all be united in one Religion and Government, that they may fear me for ever, for the good of them, and of their children after them. 40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. 41 Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly, with my whole heart, and with my whole soul. 42 For thus saith the Lord, like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. 43 And fields shall be bought in this land, whereof ye say at present, it is ready to be made desolate without man or beast, it is given into the hand of the Chaldeans. 44 Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: So that it was not without good Reason that I sent Hanameel unto thee as v. 8. for I will cause the captivity to return, saith the Lord; which as in the first place and lower sense is to be understood of the Jews Return from the Babylonish Captivity; so in the Ultimate and highest Sense is to be understood of their Restoration from their present Dispersion, which will follow on their general Conversion to Christianity; to which Conversion chiefly belongs what is said v. 38; 39, 40, 41.

Chap. XXXIII. Moreover the word of the Lord came unto Jeremiah the second time (while he was yet shut up in the court of the prison) saying, 2 Thus saith the Lord the maker thereof, the Lord that formed it, to establish it *i. e. the Lord who of his Own free Mercy has from of Old firmly purposed to shew special Kindness to the Seed of Israel and to his Church*, JEHOVAH is his name which signifies the Unchangeableness of such his Gracious Purposes: 3 *When thou, O my People of Israel and Judah have been brought to Repentance by your Babylonish or Assyrian and Roman Captivities, then thou wilt Truly call unto me for Favour and Pardon, and I will readily answer or grant thee what thou shalt pray for, and shew thee great and mighty things, which thou knowest not i. e. do greater things for thee than ever I did yet; which chiefly refers to the Blessings of the Gospel and the great Happiness the Jews* shall enjoy at their National Conversion to Christianity.* 4 For thus saith the Lord, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are or will be thrown down by the *Battering engins placed by the Chaldeans on the mounts they have raised for that purpose, and by the* sword

XXIII.

The Restoration of the Jews, and the Reign of Christ is further foretold.

PARAPHRASE.

Sword *i. e.* Violence of War or any Instrument used to destroy houses. 5 Tho' at present * the Chaldeans are come to fight against Jerusalem, and to fill them *viz.* the houses thereof with the dead bodies of men, whom I have slain in mine anger, and in my fury, and for all whose wickedness I have hid my face from this city. 6 Yet behold, I will again bring it health and cure or Deliverance from all Calamities, and I will cure them, and will reveal unto them the abundance of peace and truth. 7 And I will cause the captivity of Judah, and the captivity of Israel to return, and will build them as at the first. 8 And I will cleanse them from all their iniquity, whereby they have sinned against me, and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me; which chiefly refers to the Blessings of the Gospel. 9 And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness, and for all the prosperity that I procure unto it *i. e.* God's special Favour to the Jews in restoring them to their Country, and the great Happiness they shall there again enjoy, chiefly after their Return on their Conversion to Christianity, shall be so Remarkable, that All the other Nations of the World shall take Notice thereof; and it shall prove a Means of bringing in the Fulness of the Gentiles or Converting several Gentile people not Afore converted: and so All, both Jews and Gentiles shall praise God for such his Goodness shew'd to his Ancient people; which shall be so great, that it shall cause Astonishment like that which arises from great Fear. 10 Thus saith the Lord, Again, there shall be heard in this place (which ye say shall be desolate without man, and without beast, even in the cities of Judah, and in the streets of Jerusalem that are desolate without man and without inhabitant, and without beast) 11 The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that shall say, Praise the Lord of hosts, for the Lord is good, for his mercy endureth for ever, and of them that shall bring the sacrifice of praise into the house of the Lord; for I will cause to return the captivity of the land, as at the first *i. e.* before their Captivity or under the Reigns of David and Solomon, says the Lord. 12 Thus saith the Lord of hosts, Again, in this place which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down. 13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah shall the flocks pass again under the hands of him that telleth them, says

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says the Lord: *where by Shepherds and Flocks &c. may be understood not only what is Literally meant thereby, but also the Rulers and People of Israel and Judah, and so that the Government in Church and State should again be restor'd through the Whole land.* 14 Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah. 15 In those days, and at that *Fulness of time appointed by me* will I cause the (f) Branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land. 16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness. 17 For thus saith the Lord, *When that Time mention'd v. 15. is come viz. the Birth of Christ,* David shall never After want a man descended of him to sit on the throne of the house of Israel, *forasmuch as Christ shall reign (g) even as man to the end of this World.* 18 Neither shall the priests the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually, *so long as the Levitical Dispensation shall last: And then in like manner there shall be a Continual Succession of Ministers of the Gospel to the Worlds end.* 19 * Moreover the word of the Lord came unto Jeremiah, saying, 20 Thus saith the Lord, If you can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season: 21 Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne, and with the Levites the priests my ministers. 22 As the host of heaven cannot be numbred, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me: *Which may be understood not only Literally of Israel or the Jews, but also Figuratively of the True Israel of God or Spiritual Seed of Abraham viz. the Christian Church.* 23 Moreover, the word of the Lord came to Jeremiah, saying, 24 Considerest thou not what *some of this people viz. some wicked Jews* have spoken, saying, The two families *i. e. Kingdoms of Judah and Israel* which the Lord hath chosen, he hath or will have even cast them Both off, *when the Chaldeans shall shortly put an End to the Kingdom of Judah and carry the people thereof away Captive?* thus they have despised me in effect by despising or not shewing due Regard to the Promises I have made to my people, but *falsly supposing* that they should be no more a nation before them *viz. those of other Nations.* 25 Thus saith the Lord, If my covenant be not with day and night,

(f) See Chap. 23. 5. (g) Compare 1 Cor. 15. 24.

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and if I have not appointed the ordinances of heaven and earth: 26 Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob *Any more after their Captivity now coming on 'em: But as on the Contrary there will be a Continual Succession of Day and Night, as long as this World lasts: So shall there be again Rulers of the Jews over their Nation, and the Kingdom of Christ here on Earth shall endure to the Worlds End:* for I will cause their captivity to return, and have mercy on them.

XXIV

The City and
Zedekiah are
taken.

Chap. XXXIX. In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon, and all his army against Jerusalem, and they besieged it. 2 And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up *i.e. Such Breaches were made in the Walls that the Chaldeans by Force enter'd thro' them into the City and took it.* 3 And all the princes or Chief Commanders of the Army of the king of Babylon that had besieg'd Jerusalem, came in and sat in the middle gate *i.e. the Gate between the Wall of the City and the Wall of the Temple,* even Nergal-sharezzer, Samgar-nebo, Sarfchim, Rab-saris, Nergal-sharezzer, Rab-mag, with all the residue of the princes of the king of Babylon. 4 And it came to pass, that when Zedekiah the king of Judah saw them, and likewise all the men of war that were with Zedekiah, saw them *i.e. saw that the Breaches in the Wall were made so Great that the Chaldeans might enter the City thereby, and that He was not able to withstand them;* then they viz. Zedekiah, and his Men of War fled and went forth out of the city by Night viz. the Night afore they judg'd the Chaldeans would Storm it, by the way of the kings garden, by the gate betwixt the two walls *(what Walls uncertain now)* and he went out the way of the plain *i.e. which leads to the Plain of Jericho.* 5 But the Chaldeans army having Notice thereof, a Party pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon, to Riblah in the land of Hamath, where he gave judgment upon him. 6 Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah. 7 Moreover, he put out Zedekiahs eyes, and bound him with chains to carry him to Babylon. 8 And the Chaldeans burnt the kings house, and the houses of the people with fire, and brake down the walls of Jerusalem. 9 Then Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him with the rest of the people that remained. 10 But Ne-
buzar-

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buzar-adan the captain of the guard left of the poor of the people which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

11 Now Nebuchadnezzar king of Babylon *having been inform'd by some of the Jews that fell or went over to him during the Siege, that Jeremiah had exhorted both Zedekiah and the People to submit themselves to his Authority, and how Jeremiah had thereon suffer'd Imprisonment and very hard Usage; hereupon* gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying, 12 Take him, and look well to him, and do him no harm, but do unto him even as he shall say unto thee. 13 So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylons princes: 14 Even they sent, and took Jeremiah out of the court of the prison, *where he was when the City was taken, and having had him with the rest of the Captives as far as Ramah (b) there* committed him unto Gedaliah the son of Ahikam, the son of Shaphan, that he should carry him home, *viz. to Mizpah where Gedaliah himself dwelt.* So he dwelt among the people *that remain'd in Judah.*

XXV.
The Charge
given by Ne-
buchadnezzar
concerning
Jeremy.

15 Now the word of the Lord came unto Jeremiah, while he was shut up in the court of the prison, saying, 16 Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the Lord of hosts, the God of Israel, Behold, I will bring my words upon this city for evil, and not for good, and they shall be accomplished in that day before thee. 17 But I will deliver thee in that day, saith the Lord, and thou shalt not be given into the hand of the men of whom thou art afraid. 18 For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey (i) unto thee, because thou hast put thy trust in me, saith the Lord, *even so far as to believe what I have foretold by my prophet Jeremy, and to appear in his Behalf and to intercede for his Deliverance out of the Dungeon, and so hast been my Instrument of preserving my Prophets Life.*

XXVI.
The Prophecy
concerning
Ebed-melech's
Life being
preserv'd.

(b) Compare Chap. 40. 1-6. (i) See Chap. 21. 9 and 45. 5.

SECTION IV.

Containing an Account of the *Jews left in Judea* after the Destruction of Jerusalem, and God's *Forewarning 'em not to go into Egypt*, and the *Judgments* denounced against 'em for doing Contrary, and their Idolatry in Egypt: Which takes up Chap. XL. &c. to the end of XLIV. inclusively.

Chap. XL. The (k) word which came to Jeremiah from the Lord

I.
Jeremy has his
Choice given
him to stay in
after Judea.

(k) This Word or Prophecy does not begin till Chap. 42. 9. All from hence being only an Account of the Occasion thereof.

Q

P A R A P H R A S E.

after that Nebuzar-adan the captain of the guard, had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon. 2 For the captain of the guard had taken Jeremiah, and said unto him, *I understand that the Lord thy God has afore by thee pronounced this evil that is come on this place viz. the land of Judah and Jerusalem.* 3 Now the Lord hath brought it, and done according as he hath said: because ye have sinned against the Lord, and have not obeyed his voice, therefore this thing is come upon you. 4 And now behold, *by the Order of my Master the King of Babylon* I loose thee this day from the chains which were upon thine hand: if it seem good unto thee to come with me into Babylon, come, and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee: whither it seemeth good and convenient for thee to go, thither go. 5 Now while he *viz. Gedaliah* was not yet gone back from Nebuzaradan whom he attended to Ramah, he *viz. Nebuzaradan* said to Jeremy, *since thou chooseth to stay here in thy own Country, I think it most Advisable and Safeſt for thee to go back even with Gedaliah the son of Ahikam, the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go.* So the captain of the guard gave him victuals and a reward, and let him go. 6 Then went Jeremiah approving of the Advice given him by Nebuzaradan with Gedaliah the son of Ahikam to Mizpah, and dwelt with him among the people that were left in the land.

II. *The dispersed Jews repair to Gedaliah.* 7 Now when all the captains of the Jewish forces which were fled from Jerusalem and dispersed for Safety in the fields, even they and their men heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon; 8 Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men. 9 And Gedaliah the son of Ahikam the son of Shaphan, sware unto them, and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you. 10 As for me, behold, I will dwell at Mizpah to serve the Chaldeans, which will come unto us *i. e. I choose (kk) Mizpah*

(kk) The Mizpah here mention'd is in all probability the same with Mizpah whither Samuel assembled Israel, 1 Sam. 7. 5.

PARAPHRASE.

as the most proper place for me to reside in, where I shall reside to be ready to receive and obey such Orders, as the King of Babylon shall send me by his Servants: but as for ye, gather ye Grapes for to make wine, and the other summer-fruits, and Olives for to make oil, and put them in your vessels as not doubting but ye shall live Quietly to make use of 'em, under the Protection of the King of Babylon, and dwell in your city that ye formerly * possessed. 11 Likewise when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan; 12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah unto Mizpah, and gathered wine and summer-fruits very much.

13 Moreover, Johanan the son of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah to Mizpah, 14 And said unto him, Dost thou *i. e. I suppose thou dost not certainly* know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee? But Gedaliah the son of Ahikam believed them not. 15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it: wherefore should he slay thee, that all the Jews which are gathered unto thee, should be scattered, and the remnant of Judah perish? 16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah; Thou shalt not do this thing, for thou speakest falsely of Ishmael. Chap. XLI. Now it came to pass in the seventh month *answering chiefly to our September*, that Ishmael the son of Nethaniah the son of Elishama of the seed royal, and some of the princes of the king *i. e. of the Chief Officers of State belonging to Zedekiah the late King*, even ten of 'em with him, who were attended with a considerable number of Others, or else had placed a considerable Number somewhere so as to be Ready presently on a Warning given to help execute the Treacherous design against Gedaliah: These viz. Ishmael &c. came unto Gedaliah the son of Ahikam to Mizpah, and there they did eat bread together *i. e. Gedaliah Friendly entertain'd 'em in Mizpah*. 2 Then viz. while he was entertain'd by Gedaliah, arose Ishmael the son of Nethaniah; and the ten men or Princes that were with him, being aided by such others as they had brought for that purpose, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land. 3 Ishmael also slew all the Jews that were with him, even with Gedaliah at Mizpah, and the Chal-

III.
Gedaliah is
slain by the
Treachery of
Ishmael; and
also Others are
slain by him.

PARAPHRASE.

deans that were found there, * even the men of war *i. e.* All those Jews and Chaldeans who were Guards to Gedaliah as being constituted Governour of Judah by Nebuchadnezzar. 4 And it came to pass the second day after he had slain Gedaliah, and no man knew it, 5 That there came certain from Shechem, from Shiloh, and from Samaria, even fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, *by these three Instances denoting their great Grief for the Destruction of Jerusalem and especially of the Temple,* with offerings, and incense in their hand, to bring them to the place where the house of the Lord did stand, after they had consulted with Gedaliah and Jeremiah about it, if it was approv'd of. 6 And Ishmael the son of Nethaniah having Notice of their Coming and Intent went forth from Mizpah to meet them, weeping all along as he went, to make 'em believe he was touch'd with the like Grief as they were: and it came to pass as he met them, he said unto them, Come to Gedaliah the son of Ahikam. 7 And it was so when they came into the midst of the city *viz. Mizpah,* that Ishmael the son of Nethaniah slew them, and cast them into the midst of the pit, he, and the men that were with him. 8 But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oyl, and of hony: *which we will give thee to spare our Lives.* So he forbore, and slew them not among their brethren. 9 Now the pit wherein Ishmael had cast all the dead bodies of the men (whom he had slain because of Gedaliah) was it which Afa the king had made for fear of Baasha king of Israel *i. e.* It was the Ditch which Afa made round the Walls of Mizpah, when he rebuilt and fortify'd it against Baasha: and Ishmael the son of Nethaniah filled it with them that were slain. 10 Then Ishmael carried away captive all the residue of the people that were in Mizpah, even the kings daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam, and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

IV. 11 But when Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael the son of Nethaniah had done, 12 Then they took all the men *i. e.* the common Soldiers that were with them, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that are in Gibeon. 13 Now it came to pass, that when all the people which were with Ishmael *i. e.* all those he had carried away from Mizpah, saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad. 14 So all the

IV.
The Intent
of the Jews
left in Judea
to go into
Egypt.

PARAPHRASE.

the people that Ishmael had carried away captive from Mizpah, call about and returned, and went *i. e. came presently over* unto Johanan the son of Kareah, *as soon as he was come up to them.* 15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, *probably eight of the ten princes mention'd v. 1. all the rest being killed or submitting to Johanan,* and went to the Ammonites. 16 Then took Johanan the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah (after that he had slain Gedaliah the son of Ahikam) even mighty men of war, and the women *as the Kings daughters (mention'd v. 10.)* and the children, and the eunuchs *that had belong'd to Zedekiah's Court, and probably attended his Daughters,* whom he had brought again from Gibeon. 17 And they departed and dwelt in the habitation of Chimham *i. e. in a place which David gave Chimham the Son of Barzillai to dwell in,* which is by Beth-lehem, in order to go on and to enter into Egypt, 18 Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land: *Which Fact they fear'd might be imputed to the whole Body of the Jews left by the Chaldeans in Judea, as if they were desirous to restore the Government to the old Royal Family, Ishmael being One thereof as v. 1.*

Chap. XLII. Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near, 2 And said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the Lord thy God, even for all this remnant, (for we are left but a few of many, as thine eyes do behold us) 3 That the Lord thy God may shew us the way wherein we may walk, and the thing that we may do. 4 Then Jeremiah the prophet said unto them, I have heard you; behold, I will pray unto the Lord your God according to your words, and it shall come to pass, that whatsoever thing the Lord shall answer you, I will declare it unto you: I will keep nothing back from you. 5 Then they said to Jeremiah, The Lord be a true and faithful witness between us, if we do not even according to all things for the which the Lord thy God shall send thee to us. 6 Whether it be good, or whether it be evil, we will obey the voice of the Lord our God, to whom we send thee; that it may be well with us, when we obey the voice of the Lord our God. 7 And it came to pass after ten days, that

V.
God's Answer
to the Jews
Enquiry, what
course they
should take.

PARAPHRASE.

the word of the Lord came unto Jeremiah. 8 Then called he Johanan the son of Kareah, and all the captains of the forces which were with him, and all the people from the least even to the greatest, 9 And said unto them, thus saith the Lord the God of Israel, unto whom ye sent me to present your supplication before him, 10 If ye will still abide in this land, then will I build you, and not pull you down, and I will plant you, and not pluck you up : for I repent me of the evil that I have done unto you *i. e. I will not punish you by bringing Evil on you as I have lately done, unless you give me new Provocations.* 11 Be not afraid of the king of Babylon, of whom ye are afraid : be not afraid of him, saith the Lord : for I am with you to save you, and to deliver you from his hand. 12 And I will shew mercies unto you *in ordering things so*, that he may have mercy on you, and *not think the worse of you because of the murder of Gedaliah*, but cause you to return and settle quietly in your own land. 13 But if ye say, we will not dwell in this land, neither obey the voice of the Lord your God. 14 Saying, No, but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread, and there will we dwell. 15 (* Even now therefore hear the word of the Lord, ye remnant of Judah, thus saith the Lord of hosts, the God of Israel, if ye wholly set your faces *i. e. resolve* to enter into Egypt, and go to sojourn there) 16 Then it shall come to pass, that the sword which ye feared, shall overtake you there in the land of Egypt, and the famine whereof ye were afraid, shall follow close after you there in Egypt, and there ye shall die. 17 So shall it be with all the men that set their faces to go into Egypt, to sojourn there, they shall die by the sword, by the famine, and by the pestilence : and none of them shall remain or escape from the evil that I will bring upon them. 18 For thus saith the Lord of hosts, the God of Israel, as mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem ; so shall my fury be poured forth upon you, when ye shall enter into Egypt : and ye shall be an execration, and an astonishment, and a curse, and a reproach, and ye shall see this place no more.

VI.

The Jews go into Egypt, notwithstanding the judgments denounced against 'em, if they should do so. 19 After Jeremy had delivered the foregoing Message from God, the Leading men would not believe him as is related Chap. 43. 1, 2. &c. Whereupon Jeremy spake to them as follows : the Lord has said concerning you, O ye remnant of Judah, go ye not into Egypt : and know certainly, that I have truly admonished you this day, *not only what the Will of God is, but also what Judgments ye will bring on you if you disobey.* 20 For ye dissembled in your hearts, when ye sent me unto the Lord your God, saying, pray for us unto the Lord
our

PARAPHRASE.

our God, and according unto all that the Lord our God shall say, to declare unto us, and we will do it. 21 And now I have this day declared it to you, but ye have not obeyed the voice of the Lord your God, nor any thing for the which he hath sent me unto you. 22 Now therefore know certainly, that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go and to sojourn. *Thus Jeremy reprov'd 'em plainly for their Disobedience.* Chap. XLIII. * Namely it came to pass, that when Jeremiah had made an end of speaking unto all the people, all the words of the Lord their God, for which the Lord their God had sent him to them, even all these words *contain'd* (Chap. 42. 9—18): 2 Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men *i. e. Who refused to obey God's Command, because it cross'd their own Inclinations*, saying unto Jeremiah, thou speakest falsely: the Lord our God hath not sent thee to say, go not into Egypt to sojourn there. 3 But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon. *On which their Answer Jeremy deliver'd what is afore set down* (Chap. 42. 19—22.) 4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the Lord, to dwell in the land of Judah; 5 But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations whither they had been driven, to dwell in the land of Judah. 6 Even men and women, and children, and the kings daughters, and every person that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah. 7 So they came into the land of Egypt: for they obeyed not the voice of the Lord; thus came they even to Tahpanhes.

8 Then came the word of the Lord unto Jeremiah in Tahpanhes, saying, 9 Take great stones in thine hand, and hide them in the clay in the brick-kiln, which is at the entry of *i. e. By a Gate that* *Jeremy foretells to the Jews now in Egypt the Conquest of that Kingdom by Nebuchadnezzar.* *lets persons into the Royal road that leads to Pharaohs house in Tahpanhes,* in the sight of the men of Judah: 10 And say unto them, thus saith the Lord of hosts, the God of Israel, behold, I will send and take Nebuchadrezzar the king of Babylon my servant, and will set his throne upon these stones that I have hid, and he shall spread his royal pavilion *(1) or Tent* over them. 11 And when he com-

(1) Concerning this Expedition of Nebuchadnezzar into Egypt, read Dean Prideaux's Connexion of Old and New Testament. Part. 1. Book 2. Under the thirty second year of Nebuchadnezzar.

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eth, he shall smite the land of Egypt, and deliver such as are for death *or the Pestilence*, to death *by Pestilence which shall be occasion'd by Famine, which the Egyptians shall undergo by reason of Sieges and other Desolations of war*; and such as are for captivity, to captivity; and such as are for the sword, to the sword. 12 And I will kindle a fire in the houses of the gods of Egypt, and he shall burn them, and carry them away captives, and he shall aray himself with the land of Egypt, as a shepherd putteth on his garment *i. e. After the hard Service which Nebuchadnezzar's Army shall endure in the Siege of Tyre, He shall bring his Forces into Egypt, where they shall be refresh'd with all sorts of Accommodation, and preserv'd from all the Hardships they had Afore suffer'd, as a Shepherd's Cloak defends him from the Stresses of Weather*; and he shall go forth from thence in peace, *having subdued Egypt, so as no One durst attempt to give him any Disturbance in his Return homewards.* 13 * Even he shall break the images of Beth-shemesh, that is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

VIII.
Destruction is
foretold to all
the Jews that
Willingly came
into Egypt.

Chap. XLIV. The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and, in the country of Pathros, saying, 1 Thus saith the Lord of hosts the God of Israel, Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and behold, this day they are a desolation, and no man dwelleth therein. 2 Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, and to serve other gods whom they knew not, neither they, you, nor your fathers. 3 Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh do not this abominable thing that I hate. 4 But they hearkned not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods. 5 Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah, and in the streets of Jerusalem, and they are wasted and desolate, as at this day. 6 Therefore now thus saith the Lord, the God of hosts, the God of Israel, Wherefore commit ye this great evil against your souls, to cut off from you *or utterly destroy* man and woman, child and suckling *that is come hither out of Judah, and to leave you none to remain and ever return again into your own Country*; 7 In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whether ye be gone to dwell, that ye might cut your selves off, and that ye might be a curse, and a reproach among all the nations of the earth? 8 Have ye forgotten the wickedness of your fathers, and

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and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem? 10 They are not humbled even unto this day, neither have they feared, nor walked in my law, nor in my statutes that I set before you, and before your fathers. 11 Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will set my face against you for evil, and to cut off all of you that are come hither out of Judah in obstinate Disobedience to my Admonition to the Contrary. 12 * Even I will take the said remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt: they shall even be consumed by the sword, and by the famine: they shall die, from the least even unto the greatest, by the sword, and by the famine: and they shall be an execration, and an astonishment, and a curse, and a reproach. 13 For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence. 14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there: for none shall return into Judah but such few as shall escape the Common Calamities that shall be in Egypt, by my special Providence over 'em, for that they would have obey'd my Command to have stay'd in Judah, but that they were forced to come into Egypt.

15 Then all the men which knew that their wives had burnt incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying, 16 As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. 17 But we will certainly do whatsoever thing goeth forth out of our own mouth *i. e. What we have Vow'd to do, as to burn incense to the queen i. e. Moon and to the (m) rest of the Host of heaven, and to pour out drink-offerings unto her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of viſuals, and were well, and saw no evil.* 18 But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all things, and have been consumed by the sword, and by the famine. 19 And when we burnt

IX.
The Obſti-
nate Impiety of
the ſaid Jews
is ſet forth.

(m) The Original word render'd *Queen*, is capable of denoting all the *Host* of Heaven, or all the Heavenly Bodies.

PARAPHRASE.

incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her, without our men or Husbands?

X. *Destruction is further de-
nounced a-
gainst the said
Jews for their
most Obstinate
Impiety; and
the Dethroning
of Pharaoh-
Ophrah is fore-
told.* 20 Then Jeremiah said unto all the people, to the men and to the women, and to all the people which had given him that answer, saying, 21 The incense that ye burnt in the cities of Judah, and in the streets of Jerusalem, ye and your fathers, your kings and your princes, and the people of the land, did not the Lord remember them, and came it not into his mind? 22 So that the Lord could in Justice no longer bear with you, because of the evil of your doings, and because of the abominations which ye have committed: therefore is your land a desolation, and an astonishment, and a curse without an inhabitant, as at this day. 23 Because you have burnt incense, and because ye have sinned against the Lord, and have not obeyed the voice of the Lord, nor walked in his law, nor in his statutes, nor in his testimonies: therefore this evil is happened unto you, as at this day. 24 Moreover, Jeremiah said unto all the people, and to all the women, Hear the word of the Lord, all Judah that are in the land of Egypt. 25 Thus saith the Lord of hosts the God of Israel, saying, Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink-offerings unto her: *ye pretend that the Vows which ye have so made, oblige you to do what ye have Vow'd, and therefore ye will surely accomplish your vows, and surely perform your vows; whereas you can't but in reason know, that your Vows being Unlawfull, can't oblige you, but that you ought in Duty or Reason not to perform 'em. But whereas ye thus make your Unlawfull Oaths or Vows a Pretence for to Sin against God:* 26 Therefore hear ye the word of the Lord, all Judah that dwell in the land of Egypt, Behold, I have sworn by my great name *i. e. I have made a Solemn Oath or Vow in Opposition to your Wicked One,* saith the Lord, that my name shall no more or not much longer be named in the mouth of any man of Judah, in all the land of Egypt, saying, The Lord God liveth *i. e. I will not accept of any Service or Worship paid me by you, soasmuch as it is polluted by your Worshipping other Gods, and I will destroy all such, so as they shall not live to Worship me or other Gods:* 27 Behold, I will watch over them for evil, and not for good, and all the men of Judah that are in the land of Egypt shall be consumed by the sword, and by the famine, until there be an end of them. 28 Yet a small number that escape the sword, shall return out of the land of Egypt into the

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the land of Judah; and all the remnant of Judah that are gone into the land of Egypt to sojourn there, *since they are thus resolv'd to abide by their Own wicked Vows*, shall know whose words shall stand or be made Good, mine in bringing on 'em the Destruction I have threaten'd, or theirs in their Undergoing no such Destruction, but enjoying Plenty and Prosperity as they promise themselves according to (v. 17. and Chap. 42. 14.) 29 And this shall be a sign unto you, saith the Lord, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil. 30 Even thus saith the Lord, Behold, I will give Pharaoh-hophra (n) *the very present king of Egypt* into the hand of his enemies, and into the hand of them that seek his life, as I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon his enemy, and that sought his life.

SECTION V.

Containing Prophecies against *Heathen Nations*, as the Egyptians, Philistins, Tyrians and Sidonians, Moabites, Ammonites, Edomites, Damascus, Kedar, Elam, and lastly against Babylon: Which take up Chap. XLVI—LI.

Chap XLVI. *This and the following five Chapters contain the word of the Lord which came to Jeremiah the prophet, against the Gentiles. 2 To begin with that against Egypt, even against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish i. e. Which had about four years afore advanced as far as the Euphrates, (Josiah then King of Judah being slain in fight as he endeavour'd to hinder the March of the said Egyptian-Army to the Euphrates) where they fought against and took Carchemish belonging to the King of Babylon; which Army, at least a considerable part of it, being afterwards left by Pharaoh-necho in and about Carchemish to defend his new Conquests, and new Succours sent afterwards to oppose the Designs of the Babylonians. Nebuchadnezzar being hereupon taken into a Copartnership of the Kingdom by his Father as being too Old himself to march against the Egyptians, and so becoming now in one Sense king of Babylon, march'd against the Egyptians to recover what they had lately taken from the Babylonians, and smote them and recover'd Judea and other Countries lying West of the Euphrates, in the fourth year of Jehoiakim the son of Josiah king of Judah. Of which*

I.
A Prophecy
of the Defeat
of the Egypti-
ans that garri-
son'd Carche-
mish &c. by
the Chaldeans.

(n) How these Prophecies were fulfill'd, read in Dr. Prideaux's Connexion of Old and New Testament, Part 1. Book 2. under the thirty first and second years of Nebuchadnezzar.

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Overthrow of the Egyptians by Nebuchadnezzar, *Jeremy prophesied some time before, which Prophecy is what follows.* 3 Order ye, O Egyptians, the buckler and shield, and draw near to battle. 4 Harness the horses, and get up, ye horsemen, and stand forth with your helmets, furbish the spears, and put on the brigandines: *Whereby the Prophet Ironically foretells, that all the Warlike Preparations of the Egyptians should avail 'em nothing.* 5 Wherefore have I seen them viz. the Egyptians dismayed, and turned away back? and their mighty ones are beaten down, and are fled apace, and looked not back? even fear was round about, saith the Lord i. e. God shall cause a Pannick fear to seize them. 6 Let not or the swift among the Egyptians shall not be able to flee away from the conquering Babylonians, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates which lies North of Judea. 7 Who is this that methinks as in a Vision comes up as an Overflowing flood? whose waters are moved or large as rivers. 8 Why it is Egypt that rises up like a flood, and his waters are moved like the rivers, i. e. As the Nile rises up and overflows his banks, so now the People of Egypt rise up in Arms against the Babylonians; and he says, I will go up and cover the earth or land of Babylon itself, as a great Flood covers the Ground and carries all afore it; I will destroy the city Babylon itself, and the inhabitants thereof. 9 Come up, ye horses, and rage ye chariots, and let the mighty men come forth, the Ethiopians, and the Libyans that handle the shield, and the Lydians that handle and bend the bow i. e. To the end of Conquering the Babylonians, the Egyptians will bring with them great Forces of their Allies; but they shall be overthrown. 10 For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of the Egyptians &c. who are his adversaries as on account of other Sins so chiefly on account of their Idolatry: and the sword shall devour, and it shall be satiate, and made drunk with their blood: for the Lord God of hosts hath a sacrifice i. e. Purposes the slaughter of the Egyptians as an Atonement to his Justice; which slaughter shall be made by the Babylonians in the north country by the river Euphrates. 11 Go up into Gilead, and take balm, O virgin, the daughter of Egypt: but in vain shalt thou use many medicines: for thou shalt not be cured i. e. Thou Egyptian who looks on thy self by means of thy late Conquests as in no Danger of being conquered thy self, tho' thou tryest all the Methods thou canst to prevent thy being Conquer'd by the Babylonians, they shall all prove ineffectual. 12 The nations have heard i. e. shall certainly hear of thy shame i. e. Shamefull Overthrow by the Babylonians in this their Expedition, and thy cry hath filled the land: for

PARAPHRASE.

for the mighty man hath stumbled against the mighty, and they are fallen both together *i. e. The multitude of thy Forces when broken and disorder'd by the Babylonians, shall only prove an Hindrance one to the other, and a means to destroy one the other.*

13 The word that the Lord spake to Jeremiah the prophet probably about the same time with that related Chap. 44. how Nebuchadrezzar king of Babylon should come and smite the land of Egypt.

14 Declare ye in Egypt, and publish in Migdol, and publish in Noph, and in Tahpanhes: say ye, stand fast, or keep your Ground *if you can, and prepare ye not to be conquer'd as much as ever you can, yet all shall be in vain: for the sword shall devour round about thee.*

15 Why are thy valiant men swept away? they stood not, because the Lord did drive them. 16 He made many to fall, yea, one fell upon another, and they that were Foreign allies said, arise, and let us go again to our own people, and to the land of our nativity, from the oppressing or conquering sword of the Babylonians. 17 They viz. the Allies did cry there, Pharaoh king of Egypt is but a noise, he hath passed the time appointed *i. e. Pharaoh only brags of great Matters, but brings not his Forces till the Season for Action is Over, or till it is too late to relieve the Places besieged by the Babylonians.*

18 As I live, saith the king, whose name is the Lord of hosts, surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come. 19 Oh thou daughter dwelling in Egypt, whereas thou art wont to furnish thy self with costly clothing, now prepare to go into captivity: for Noph or Memphis thy principal City shall be waste and desolate without an inhabitant. 20 Egypt is like a very fair heifer, but notwithstanding her God Apis, which is no other than a Bull remarkable for his Beauty, or fine Spots and Marks, her destruction cometh: it cometh out of the north. 21 Also her hired men or Auxiliaries are in the midst of her like fatted bullocks fit for the slaughter; for they also are turned back, and are fled away together; they did not stand, because the day of their calamity was come upon them, and the time of their visitation.

22 The voice thereof shall go like a serpent *i. e. The Egyptians shall not shout like Conquerors, but make a feeble noise like the Hissing of a Serpent when pursued, and shall speak to the Babylonians in a very submissive Tone: for they viz. the Babylonians shall march with an army, and come against her with axes, as hewers of wood.* 23 They shall cut down her forest, saith the Lord, though it cannot be searched *i. e. Tho' the Cities of Egypt be never so numerous and great, yet they shall be subdued by the Babylonians, because they are more than the grasshoppers, and are innumerable i. e. They shall come with a Number of Forces proportional to such an Enterprize.* 24 The daughter

II.

A Prophecy
of the Conquest
of all Egypt by
Nebuchadnezzar.

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daughter of Egypt shall be confounded, she shall be delivered into the hand of the people of the north. 25 The Lord of hosts, the God of Israel saith, behold, I will punish Amon *the god of No, or the City call'd Amon-No or No-Ammon*, and (n) Pharaoh and Egypt, with their gods, and their kings, even Pharaoh, and all them that trol in him. 26 And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: and afterwards it viz. *Egypt shall be inhabited again Quietly and in Prosperity*, as in the days of old, says the Lord. 27 Therefore fear not thou, O my servant Jacob, and be not dismayed, O Israel: for *since thou learnest by this Prophecy foregoing, that I will restore Egypt again to its former Prosperity, after it has been subdued by Nebuchadrezzar*, behold, how much more mayst thou be assured by the repeated Promises I have made, that I will save thee from afar off, and thy seed from the land of their captivity, and Jacob shall return, and be in rest and at ease, and none shall make him afraid. 28 Fear thou not, O Jacob my servant, saith the Lord, for I am or will be with thee *i. e. Shew more Favour to thee than to the Other Nations round about thee: for the time will come that I will make a full end of all the nations whither I have driven thee viz. Assyrians, Babylonians &c. i. e. It shall not be known who are the Descendants of the Assyrians, Babylonians &c. but the Very name of Assyrians, Babylonians, Edomites, Moabites, Ammonites, Philistins &c. shall be laid aside and forgot: but I will not make such a full end of thee, but correct thee in measure, * for I will not leave thee wholly unpunished; yet I will preserve a Remnant of thee thro' all Ages, which shall be distinguished from all other Nations, and still remain Known by their Old name of Jews or the like.*

III. Chap. XLVII. The word of the Lord that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza. (o) of the Land 2 Thus saith the Lord, Behold, *a great Army like waters shall rise up out of the north i. e. shall come from Babylon*, and shall be as an overflowing flood, and shall overflow *i. e. Conquer the land of the Philistines*, and all that is therein, the city or Cities as well as the less being subdued *and Open Towns*, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl. 3 At the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels *i. e. at the Approach*

A Prophecy of the Land of the Philistines, as also of Tyre &c. being subdued by Nebuchadrezzar.

(a) Concerning the Fulfilling of this and the following Prophecies of the Conquest of the Moabites, Ammonites and Edomites, read the forecited Part and Book of Dr. Prideaux's Connexion &c. under the twenty first year of Nebuchadrezzar.

of

PARAPHRASE.

of the Chaldean Army, the fathers shall not stay to look back to and preserve their children, but for Dread of the Chaldeans, which shall cause in them feebleness of hands i. e. Shall so dispirit 'em that they shall not stand to fight, they shall flee away as fast as they can to save their Own lives : 4 Because of the day that cometh to spoil all the Philistines, and to cut off from Tyre and Sidon every helper that remains i. e. Tyre and Sidon shall be besieged by Nebuchadnezzar and taken : for the Lord will spoil the Philistines, the remnant of the country of Caphtor. 5 Baldness is come upon Gaza i. e. Such Calamity shall come thereon, as that the inhabitants shall express their great Grief, as is usual by shaving their Heads : Ashkelon is cut off with the remnant of their valley : how long wilt thou cut thy self ? in Token of thy Grief for the Miseries saln on thee. 6 O thou sword, shall the Philistins say, which sword is of the Lord, tho' they know it not or will not acknowledge it, how long will it be ere thou be quiet ? put up thy self into thy scabbard, rest and be still. 7 To whom it may be answer'd, how can it be quiet, seeing the Lord hath given it a charge against Ashkelon and against the rest of the land of the Philistins &c. that lies along the sea-shore of the Mediterranean Sea : there has he appointed it i. e. God has decreed that the Philistins and Tyrians &c. shall be so punish'd for their Sins especially Idolatry ; and therefore there is no way to escape the said Punishment but by Repentance and Turning from Idolatry.

Chap XLVIII. Against (o) Moab thus saith the Lord of hosts, the God of Israel, wo unto Nebo, for it is spoiled : Ktriathaim is confounded and taken, Misgab is confounded and dismayed. 2 There shall be no more praise of Moab : in Heshbon they have devised evil against it ; come and let us cut it off from being a nation ; also thou shalt be cut down, O Madmen ; the sword shall pursue thee. 3 A voice of crying shall be from Horonaim, spoiling and great destruction. 4 Moab is destroyed, her little ones have caused a cry to be heard. 5 For in the going up of Luhith, continual weeping shall go up ; for in the going down of Horonaim the enemies have heard a cry of destruction. 6 Flee, save your lives, and be like the heath in the wilderness i. e. Flee to the Wilderness or most solitary and barren places, where nothing but Heath grows, and where no Enemy will come to look after you. 7 For because thou hast trusted in thy works, and in thy treasures, thou shalt also be taken, and Chemosh shall go forth into captivity with his priests and his princes together. 8 And the spoiler shall come upon every city, and no city shall escape ; the valley also shall perish, and the plain shall be destroyed, as the Lord hath spoken. 9 Give wings unto Moab, that it may flee and get away : for the cities thereof shall

IV.
A Prophecy
of the Conquest
of Moab by the
Forces of Ne-
buchadnezzar.

PARAPHRASE.

shall be desolate, without any to dwell therein. 10 Cursed be he that doth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood, *when God authorizes and commands him to slay any other.* And accordingly cursed shall Nebuchadnezzar be and not have Success any more against his Enemies, if he does not Fully and Faithfully execute that Vengeance on the Moabites, which God shall imploy him as his servant to execute on 'em: 11 Moab hath been at ease from his youth, *i. e. The present Generation has felt no Calamity since that foretold by Isaiah and inflicted by Salmazer about forty years ago, when most of 'em now living were in their youth:* and he hath settled on his lees *i. e. flourish'd in Peace and grown Rich, as Wine that feeds on its Lees;* and has not been emptied from vessel to vessel, or has not gone into captivity: therefore his taste remained in him, and his scent is not changed *i. e. As good Wines retain their Strength as long as they continue on their lees;* So Moab retains his Pride and Luxury and other Vices, which a long Prosperity has occasion'd. 12 Therefore behold, the days come, saith the Lord, that I will send unto him wanderers *that is, those that shall cause him to wander, and shall empty his vessels, and break their bottles i. e. The Chaldeans shall carry off as much of his Wealth as they can, and spoil the rest.* 13 And Moab shall be ashamed of their Idol-god Chemosh, as the house of Israel was ashamed of the Calf at Bethel, in which or by the Worship of which they placed their confidence in me for Help. 14 How say ye, we are mighty and strong men for the war? *i. e. your strength and skill in War shall not avail you.* 15 Moab is spoiled, and gone up out of her cities, and his chosen young men are gone down to the slaughter, saith the king, whose name is the Lord of hosts. 16 The calamity of Moab is near to come, and his affliction hasteth fast. 17 All ye that are about him, bemoan him, and all ye that know his name, say, how is the strong staff broken, and the beautiful rod *i. e. The Government and State of Moab shall be put an end to.* 18 Thou daughter that dost inhabit Dibon, come down from thy glory, and sit in thirst *i. e. Shall be brought to a mean Condition so as to want the Necessaries of Life:* for the spoiler of Moab shall come upon thee, and he shall destroy thy strong holds. 19 O inhabitant of Aroer, stand by the way and espy, ask him that fleeth, and her that escapeth, and say, what is done *by the Conquering Enemy?* 20 Moab is confounded, for it is broken down: howl and cry, tell ye it in Arnon, that Moab is spoiled, 21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath, 22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim, 23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,

PARAPHRASE.

meon, 24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near. 25 The horn or strength of Moab is cut off, and his arm or Power is broken, says the Lord. 26 Make ye him drunken *i. e. He shall undergo most severe Calamities, so that he shall no more know what to do than a Drunken man does*; for he magnified himself against the Lord: Moab shall even wallow in his vomit, and he also shall be in derision *i. e. The Miseries he shall suffer, shall expose him (as well as the Jews) to the Scorn of Others, as a man dead drunk and wallowing in his Vomit is wont to be the Object of Scorn and Derision.* 27 For was not Israel a derision to thee, when he was carried Captive? And yet was he found among thieves? *i. e. There was no just Cause for thee to rejoice at the Calamity of Israel, as men are wont to do at taking a Malefactor or Thief that has injur'd'em: for since thou spakest of him i. e. his Captivity, thou skippedst for joy that he was so carried away Captive: but as a due Punishment for your so doing, Moab shall be himself carried Captive.* 28 O ye that dwell in Moab, leave the cities and dwell in the rock, and be like the dove that maketh her nest in the sides of the holes mouth *i. e. Hide your selves if ye can from the Calamities coming on you.* 29 We have heard the pride of Moab (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart, which has caused him to magnify himself against the Lord and his people Israel. 30 I know his wrath, saith the Lord, but it shall not be so, his lies or strength shall not effect *i. e. The false Divinations of his Soothsayers shall not cause him to have the Success they foretell, nor shall his strength be answerable to his Wrath or Malice.* 31 Therefore will I howl for Moab, and I will cry out for all Moab, mine heart shall mourn for the men of Kir-heres. 32 O vine of Sibmah, I will weep for thee with the weeping of Jazer *i. e. The neighbouring places as Jazer &c. shall weep for the destruction of thy fruitful Vineyards, thy plants are gone over the sea, they reach even to the sea of Jazer i. e. Thy principal Inhabitants are carried away, or forced to flee from their own Country: the spoiler is fallen upon thy summer-fruits, and upon thy vintage.* 33 And joy and gladness is taken from the plentiful field, and from the land of Moab, and I have caused wine to fail from the wine-presses, none shall tread with shouting, their shouting shall be no shouting. 34 From the cry of Heshbon even unto Elealeh, and even unto Jahaz, have they uttered their voice, from Zoar even unto Horonaim, as an heifer of three years old: for the waters also of Nimrim shall be desolate. 35 Moreover, I will cause to cease in Moab, saith the Lord, him that offereth in the high places, and him that burneth incense to his gods. 36 Therefore my heart shall sound for Moab *i. e. I will*

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groan

groan for Moab and make a Noise of Mourning like that of the Pipes us'd at Funerals ; especially my heart shall sound like Pipes for the Men of Kir-heres : because the riches that he hath gotten are perished. 37 For every head shall be bald, and every beard clipt : upon all the heads shall be cuttings , and upon the loyns sackcloth. 38 There shall be lamentation generally upon all the house-tops of Moab , and in the streets thereof ; for I have broken Moab like a vessel , wherein is no pleasure , saith the Lord. 39 They shall howl, saying, How is it broken down ! how hath Moab turned the back with shame ! so shall Moab be a derision and a dismaying to all them about him. 40 For thus says the Lord , Behold he viz. Nebuchadnezzar or his Conquering Army shall fly on Moab as an Eagle on his Prey, and shall spread his wings over Moab. 41 Kerioth is taken, and the strong holds are surprized , and the mighty mens hearts in Moab at that day shall be as the heart of a woman in her pangs. 42 And Moab shall be destroy'd from being a people, because he hath magnified himself against the Lord. 43 Fear, and the pit, and the snare shall be upon thee , O inhabitant of Moab, saith the Lord. 44 He that fleeth from the fear, shall fall into the pit, and he that getteth up out of the pit , shall be taken in the snare : for I will bring upon it, even upon Moab , the year of their visitation, saith the Lord. 45 They that fled from the Enemy , stood under the shadow of Heshbon, because of the force i. e. betook themselves to Heshbon as hoping to be preserv'd there by reason of its being a well-fortify'd place. But a fire shall come forth out of Heshbon , and a flame from the midst of the said City which was Once the Royal Seat of Sihon , and shall devour the corner of Moab i. e. All the said Country to the Extreme Parts or Borders thereof, and the crown of the head of the tumultuous ones i. e. the principal Men of Moab, who thro' Pride have insulted over Others : so that by this Verse is meant, that Heshbon the Chief City of Moab , notwithstanding its great Strength, shall be taken by the Chaldeans , and so All therein Slain or taken Captive ; and after that All the other places of Moab shall be conquer'd. 46 Wo be unto thee, O Moab, the people that are the Worshipers of Chemosh perisheth : for thy sons are taken captives, and thy daughters captives. 47 Yet will I bring again the captivity of Moab in the latter days, says the Lord i. e. The Moabites shall after their Captivity by the Chaldeans be restor'd unto their Country, and become a State and Nation. And in the Latter days more specially so call'd, shall they be freed from the Captivity of Sin and Idolatry, and become True Converts to Christianity. Thus far is the Prophecy of the judgment of Moab.

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Chap. XLIX. Concerning the (o) Ammonites, thus saith the Lord, Hath Israel no sons? hath he no heir? *i. e. Tho' Israel be at present in Captivity, yet he has not thereby lost his Right to the Inheritance which God gave him:* why then does their king viz. the King of the Ammonites inherit or seize on as his Own Country, What formerly belong'd to the Tribe of Gad beyond Jordan, and his people viz. the Ammonites dwell in his cities viz. the Cities of Gad or Israel? 2 Therefore behold, the days come, saith the Lord, that I will cause an alarm of war *i. e. of an Enemy approaching or besieging it* to be heard in Rabbah the Capital City of the Ammonites, and it shall be a desolate heap, and her daughters *i. e. the other lesser Cities* shall be burnt with fire: then or afterwards in the times of the Maccabees shall Israel be heir unto them that were his heirs, saith the Lord *i. e. the Jews shall make themselves Masters of the Country of the Ammonites as well as of other neighbouring Countries.* 3 Howl, O Heshbon Chief City of Moab, for Ai of the Ammonites is spoiled, and it is thy Turn next: Cry ye daughters or Women of Rabbah, gird ye with sackcloth: lament and run to and fro by the hedges *i. e. try to hide yourselves in the Thickets:* for their King or Idol-god Melcom shall go into captivity, and his priests and his princes together. 4 Wherefore gloriest thou in the Riches of thy fruitful vallies, thy flowing valley *i. e. which flow with Plenty,* O back-sliding daughter? that trusted in her treasures as sufficient to furnish her with all things Necessary for her Defence, saying, Who shall be able to come to hurt me? 5 Behold, I will bring a fear upon thee, saith the Lord God of hosts, from all those Enemies that shall be about thee, and ye shall be driven out every man right forth, none daring to look back, and none shall gather up him that wanders *i. e. shall bring such as fly from the Enemy to his House, to give them Shelter or Refreshment.* 6 And (p) afterwards I will bring again the captivity of the children of Ammon, saith the Lord.

7 Concerning Edom, (o) thus saith the Lord of hosts, Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished? *i. e. Notwithstanding the great Pretence of the Edomites to Policy and prudent Management, it shall not be able to deliver 'em from the Judgments God will bring on 'em.* 8 It shall be to no purpose to stand to fight, but flee ye and turn back from your Enemies, and dwell or hide yourselves in some deep Cave, O inhabitants of Dedan, who as being Confederates or incorporated with the Edomites shall suffer with 'em: for I will bring the calamity of Esau upon him, the time that I will visit him. 9 If grape gatherers come to thee, would they not leave some gleanings

(p) See the Paraphrase of Chap. 48. 47.

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grapes?

V.

A Prophecy of the Conquest of the Ammonites by the Forces of Nebuchadnezzar.

VI.

A Prophecy of the Conquest of Edom by the Forces of Nebuchadnezzar.

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grapes? If thieves by night, they will destroy but till they have enough *i. e.* will take away with 'em no more than is enough for their present Turn, or they can carry away: Whereby is denoted that as the Vintage-gatherers leave some Grapes and House-breakers leave something behind 'em; the Destruction of Edom should be so great, that scarce Any of 'em should be left, and their Country quite destroy'd as follows: 10 But I have made Esau quite bare of All he enjoy'd, I have uncovered his secret places where he conceal'd his Treasure or himself, and he shall not be able to hide himself: his seed is spoiled, and his brethren and his neighbours, as the Moabites, Ammonites, Dedanites &c. and he is not *i. e.* is utterly ruin'd. 11 Thou shalt leave thy fatherless children, but * will I preserve them alive, and shall thy widows trust in me? *i. e.* I will not preserve so much as thy Widows or Children, but they also shall many or most of 'em be destroy'd. 12 For thus saith the Lord, Behold, they whose judgment was not to drink of the cup, have assuredly drunken *i. e.* The Jews, who according to Human judgment might have expected Mercy from me on account of the Gracious Promises made by me to them, have been duly punish'd; and art thou he that shalt altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it. 13 For I have sworn by my self, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse, and all the cities thereof shall be perpetual wastes. 14 I have heard a rumour or receiv'd Intelligence from the Lord, and God will stir up other Nations against Edom, as if an ambassador is sent unto the heathen, saying, Gather ye together and come against her and rise up to the battle. 15 For lo, I will make thee small among the heathen, and despised among men. 16 Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: tho' thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. 17 Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof. 18 As in the overthrow of Sodom and Gomorrah, and the neighbour cities thereof, saith the Lord: no man shall abide there, neither shall a son of man dwell in it. 19 Behold he *viz.* Nebuchadnezzar shall come up with a Powerfull Army from Judea, like a lion comes from the swelling of Jordan *i. e.* Out of the Thickets there, when Jordan overflows, against the habitation of the Edomites who think themselves now so strong: for I will rouse him up *i. e.* Stir up Nebuchadnezzar against Edom, as the Overflowing of Jordan rouses a Lion out of the Thickets there, and make him * run suddenly or seize upon her *viz.* the land of Edom: and

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and who is a chosen man or *Warrior*, that I may appoint over her *i. e.* To execute my Vengeance on Edom? even Nebuchadnezzar I have appointed as a fit Instrument to this purpose: for who is like me, in Power? and who will appoint me the time to meet and try his Strength with me? and who is that shepherd *i. e.* Governor or Commander that will dare stand before or encounter me? *i. e.* No human or other Force can withstand my Will. 20 Therefore hear the counsel or Purpose of the Lord, that he hath taken against Edom, and his purposes that he hath purposed against the inhabitants of Teman: surely the least of the flock shall draw them out *i. e.* The Weakest of the Chaldean forces shall be able to overcome the Edomites they fight against: surely he *viz.* God or Nebuchadnezzar shall make their habitations desolate with or to them. 21 The earth is moved *i. e.* The neighbouring Countries are astonished at the noise of their fall *i. e.* At their Destruction, which may fitly be compar'd to the Fall of a great Building, which makes so great a Noise as to fright those that are near it: * the noise of their cry was heard in the Red-sea which washes the Land of Edom to the South or South-west. 22 Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

23 Concerning Damascus and the Kingdom of Syria, whereof Damascus was the Capital City. Hamath is confounded, and Arpad: for they have heard evil tidings *viz.* of Damascus being taken or like to be taken by Nebuchadnezzar: they are saint-hearted as knowing they are less able to withstand the Power of Nebuchadnezzar, than the King of Damascus or Syria: there is sorrow as on the sea it cannot be quiet *i. e.* The Arpadites who live in a little Isle in the Sea and near the Land, are like the Sea they live as it were in, when it is troubled or tempestuous; they can't rest for fear of the Danger they are in on account of Nebuchadnezzars coming against 'em as soon as he has taken Damascus, which is not like to hold out long. 24 For Damascus is waxed feeble *i. e.* Is not able to hold out much longer against the Chaldeans, and turns her self to flee *i. e.* So that the persons in her think only how to save themselves by flight privily from falling into the hands of their Enemies, and or even such fear has seized on her: anguish and sorrows have taken her as a woman in travail. 25 The King of Damascus or Syria bewails himself in this manner, how is Damascus the city of praise or Renown on account of its Strength, Riches and Pleasant Situation, not left Unconquer'd by the Chaldeans the city of my joy. 26 For * surely her young men shall fall in her streets, and all the men of war shall be cut off in that day of her Visitation, or when God shall punish her for her sins, says the Lord of

VII.
A Prophecy
of the Conquest
of Damascus
by the Chalde-
ans.

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hosts. 27 And I will kindle a fire in *the houses on or near the wall of Damascus*, and it shall consume the palaces of Ben-hadad, or *wherein the Kings of Damascus or Syria are wont to reside*.

VIII.
A Prophecy
of the Conquest
of Kedar by
the Chaldeans.

28 Concerning Kedar, and concerning the Kingdoms of Hazor, which Nebuchadnezzar king of Babylon shall smite, thus saith the Lord, Arise ye, O Chaldeans, go up to or against Kedar, and spoil the men of *that part of Arabia which is reckon'd a Part of the east as lying Eastward of Judea*. 29 Their tents and their flocks shall they take away, they shall take to themselves their curtains or Cloths *wherewith their Tents are made or cover'd*, and all their vessels, and their camels, and they shall cry unto them, Fear is on every side *i. e. The very noise of the Chaldean Army approaching against 'em, shall cause a Pannick fear in 'em*. 30 Flee, get you far off, dwell deep, O ye inhabitants of Hazor, saith the Lord; for Nebuchadnezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you *viz. to make himself Master of your Wealth; and this he is excited to do by God himself for a Punishment of your Sins*. 31 For arise, O Chaldeans, get you up unto the wealthy nation that dwelleth without care to defend themselves *from an Enemy by Fortifications* says the Lord, which have neither gates nor bars to defend 'em, which dwell alone *i. e. Not together in Cities or Towns for their mutual Defence, but scatter themselves about the Country, where they meet with Pasture enough for their Flocks*. 32 And their camels shall be a booty, and the multitude of their cattle a spoil, and I will scatter into all winds or Quarters of the World them that * have their heads shaved round, and I will bring their calamity from all sides thereof, saith the Lord. 33 And Hazor shall be a dwelling for dragons or Wild beasts, and a desolation for ever: there shall no man abide there, nor any son of man dwell in it.

IX.
A Prophecy
of the Conquest
of Elam by the
Chaldeans.

34 The word of the Lord that came to Jeremiah the prophet against Elam, in the beginning of the reign of Zedekiah king of Judah, saying, 35 Thus saith the Lord of hosts, behold, I will break the bow of Elam, the chief of their might *i. e. The Bows of the Elamites, in which consists their chief Strength or Defence, shall not avail 'em*. 36 And upon Elam will I bring Wars which shall cause Commotions, like as if the four winds blow'd All together from the four quarters of heaven, and I will scatter them towards all those winds, and there shall be no nation in the Eastern part of the World, whither the out-casts of Elam shall not come. 37 For I will cause Elam to be dismayed before their Enemies, and before them that seek their life: and I will bring evil upon them, even my fierce anger, saith the Lord, and I will send the sword after them

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them *i. e.* my Vengeance shall pursue them when driven out of their Own Country, till I have consumed them. 38 And I will set my throne *i. e.* Cause (q) Nebuchadnezzar my servant to set his Throne or Royal Pavilion in Elam, in token of his entire Conquests thereof; and will destroy from thence the king and the princes, saith the Lord. 39 But it shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the Lord *i. e.* Elam shall be restored to a Prosperous State, and some of its People become Converts to Christianity.

Chap. L. The (r) word that the Lord spake against Babylon, and against the land of the Chaldeans by Jeremiah the prophet. 2 Declare ye among the nations, and publish, and set up a standard to call people together to hear these good tidings to them, publish and conceal not: say, Babylon is taken, her chief Idol-god Bel is confounded or expos'd to Shame, Merodach another of her Idol-gods is broken in pieces, her idols are confounded, her images are broken in pieces. 3 For out of the north of Babylon there cometh up a nation *viz.* the Medes against her, which shall make her land desolate, and

X.

A long Prophecy or Prophetical Description of the Conquering and Destroying of Babylon by several means and degrees, together with Prophecies of the Restoration of the Jews, and Warnings to them to leave Babylon when like to be besieged.

(q) From Dan. 8 1, 2 it appears that Elam was a Province of the Babylonian Empire in the reign of Belshazzar.

(r) It is well to be observ'd, that the several Particulars foretold in this long Prophecy against Babylon are not to be understood, as if they befell Babylon All at One time, or by One Enemy, but as what were brought about at several times and by several Enemies or Expeditions, and so its Destruction compleated by Degrees. The First Time refer'd to in this Prophecy is the Taking of Babylon by Cyrus and his Uncle, call'd in Scripture Darius the Mede: When it was taken by Surprise thro' the means of draining the Euphrates, and while Belshazzar and his Princes were Feasting, as appears from Daniel V. So that to this Time may well be refer'd All the Particulars contain'd in this Prophecy, and denoting the Suddenness of the City being taken, and by a Drought, and in a Time of Feasting, as Chap. 50. 24. 38. and Chap. 51. 8. 31. 32. 36. 39. 41. 43. 57. The next Time that Babylon was taken, was by Darius the Son of Hystaspes thro' the means of Zopyrus: Which being done likewise by a Stratagem, and so Unexpectedly by the Babylonians; to this Time also may be refer'd such Texts as foretell Babylon's being taken Unaware or the like, as Chap. 50. 24 and 51. 8. 41. To this taking of Babylon by the Darius last mention'd is also to be refer'd, what is foretold of pulling down the Walls, and taking away the Gates, as also of Cutting off the Sower from Babylon, as Chap. 50. 15, 16. and 51. 44. 58. All these being done by the said Darius on his taking of Babylon. What is foretold of their Idols being taken and broken in pieces and the like, as Chap. 50. 2. and 51. 44. 47. 52, may well be refer'd to Xerxes taking all the said Idols, and breaking 'em to pieces, and converting all the Gold and Silver thereof, and all the Treasures which belong'd to the Idol-temple to his Own Use, in order to recruit his Vast Expences in his War against Greece. Lastly, the utter Ruin of Babylon and its being left without Inhabitant &c. was brought about by the Building of Seleucia not far from It: Of which see Dr. Prideaux's Connexion of Old and New Testament, Part I. B. 8. under the twelfth Year of Ptolemy Soter: as also see the same Connexion &c. as to the other Particulars aforementioned under the Reigns of the Proper Kings.

none

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none shall dwell therein: they shall remove, they shall depart both man and beast. 4 In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping *i. e. the Jews comprehending All the twelve Tribes shall be releas'd by Cyrus from their Captivity, and have leave given to return home; whither they shall go Weeping for Joy, and also at the sight of the Ruins of the Temple and Jerusalem, and at the remembrance of their National Sins which brought such dreadfull Calamities on 'em:* they shall go and seek *i. e. serve* the Lord their God at Jerusalem as heretofore. 5 They shall ask the way to Zion with their faces thitherward, saying, Come, and let us joyn our selves to the Lord, in a perpetual Covenant that shall not be forgotten or broken any more by Us. 6 My people hath been lost sheep: their shepherds *i. e. Rulers in Church and State* have caused them to go astray, they have turned them away from my true Worship on Mount Sion to worship Idols on the other mountains; to this purpose they have gone from mountain to hill, they have forgotten their resting-place *i. e. have not had due Regard to my Temple at Jerusalem.* 7 All that found them have devoured them, and their adversaries said, We offend not in using 'em as we please, because they have sinned against the Lord, the habitation of justice *i. e. a Refuge and Protection for the Good and Just;* even the Lord, the hope of their fathers. 8 Let the Jews that dwell in Babylon at the time here foretold, when they see it about to be besieg'd, aforehand remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks *i. e. Let every One strive to lead the way to the other Jews, and give an Example of speedily Obeying God's Call to this purpose when it shall be renew'd at the approach of the Time here foretold, without shewing any Fondness to abide in the Place, forasmuch as he will thereby be involv'd in the Common Ruin.* 9 For lo, I will raise and cause to come up against Babylon, an assembly of great nations from the north-country *viz. the Medes and their Tributaries or Allies, of which last sort were the Persians who were headed by Cyrus;* and they shall set themselves in array against her, from thence she shall be taken: their arrows shall be as of a mighty expert man: none shall return in vain. 10 And Chaldea shall be a spoil: all that spoil her shall be satisfied with as much Spoil and Plunder as they desire, saith the Lord. 11 Thus shall ye be requited, O Chaldeans, because ye were glad at the Miseries of my People, because ye rejoiced thereat, O ye destroyers of mine heritage, because ye are grown fat, as the heifer at grass, and bellow as bulls *i. e. ye were insolent and cruel to my people.* 12 Babylon your mother City or Metropolis shall be sore confounded,

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founded, the that bare you shall be ashamed : behold, * she shall be the hindermost or meanest City or Place of the nations, a wilderness, a dry land and a desert. 13 Because of the wrath of the Lord, it shall not be inhabited, but it shall be wholly desolate : every one that goeth by Babylon shall be astonished, and hiss at all her plagues. 14 Put your selves in aray against Babylon round about : all ye that bend the bow, shoot at her, spare no arrows : for she hath sinned against the Lord. 15 Shout against her round about, as Conquerors do at the taking of a City ; she hath given her hand i. e. shall be taken and submit to the Conquering Enemy : her foundations are fallen, her walls are thrown down : for it is the vengeance of the Lord : take vengeance upon her ; as she hath done, do unto her. 16 Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest i. e. the Husbandmen that sowed the Fields within the Circuit of the Walls of Babylon, and reap the Corn that grows there, shall be involv'd in the Common Destruction of the City : for fear of the oppressing or Conquering sword of the Army that comes against Babylon, they that are the Auxiliaries of Babylon shall turn back every one to his people, and they shall flee every one to his own land. 17 Israel is as a scattered sheep or Flock, the lions or Foreign Kings as of Assyria and Babylon have driven him away from his Own Country : first the king of Assyria hath devoured him, and last this Nebuchadrezzar king of Babylon hath broken his bones. 18 Therefore thus saith the Lord of hosts the God of Israel, Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. 19 And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead. 20 In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none ; and the sins of Judah, and they shall not be found : for I will pardon them whom I reserve, and be perfectly reconciled to them as if they had never Offended. Which is chiefly to be understood of the Times after the general Conversion of the Jews to Christianity, when they shall all be truly Pious. 21 Go up against the land of Merathaim or the notorious Rebels and Sinners against me, even against it, and against the inhabitants of Pekod or Visitation i. e. of Babylon which is now to be visited or punish'd for her Sins : waste and utterly destroy them or their Posterity, saith the Lord, and do according to all that I have commanded thee, who art appointed to be the Executioner of my Vengeance on Babylon. 22 A sound of battle is in the land, and of great destruction. 23 How is Babylon which was the hammer or great Oppressor of the whole earth cut asunder and broken ! how

is Babylon become a desolation among the nations: 24 I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught; *which may well be understood of God's inwardly directing Cyrus to take the City by surprise, and unexpectedly, by draining the River that runs by it; and also of Darius Recovering Babylon by the Stratagems of Zopyrus, this being order'd or turn'd by God's Providence to thy Destruction, O Babylon,* because thou hast striven against the Lord. 25 The Lord hath opened his armoury, and hath brought forth the weapons of his indignation *i. e. has raised up Enemies to subdue thee and so execute his Vengeance on thee:* for this is the work of the Lord God of hosts, in the land of the Chaldeans. 26 Come against her from the utmost border of the Earth: open her store-houses and take the Store therein to your selves: tread her as heaps of Corn are trodden, and destroy her utterly: let nothing of her be left. 27 Slay all her principal Inhabitants as bullocks: let them go down to the slaughter: wo unto them, for their day is come, the time of their visitation. 28 *Metbinks I bear* the voice of them *viz some of the Jews* that flee and escape out of the land of Babylon to declare in Zion the vengeance of the Lord our God, the vengeance of God on the Babylonians for the destruction of his temple. 29 Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the Lord, against the holy One of Israel. 30 Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the Lord. 31 Behold, I am against thee, O thou most proud, saith the Lord God of hosts: for thy day is come, the time that I will visit thee. 32 And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him. 33 Thus saith the Lord of hosts, The children of Israel and the children of Judah were oppressed together, and all that took them captives held them fast, they refused to let them go. 34 Their redeemer is strong, the Lord of hosts is his name, he shall thoroughly plead their cause, * therefore he shall disturb the land, and disquiet the inhabitants of Babylon. 35 A sword is upon the Chaldeans, saith the Lord, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men *skill'd in Astrology and Divination.* 36 A sword is upon the liars or False Pretenders to the Knowledge of what is to come, and they shall dote *i. e. find their Divinations to be False:* a sword is upon her mighty men, and they shall be dismayed. 37 A sword is upon their

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their horses, and upon their chariots, and upon all the mingled people *i. e. her Auxiliaries of several Nations* that are in the midst of her, and they shall become as women: a sword is upon her treasures, and they shall be robbed. 38 A drought is upon her waters, and they shall be dried up *i. e. By God's Suggestion Cyrus shall drain the Waters that run by Babylon and help defend it, and so shall take it: for it is the land, whose Kings &c. are the chief Encouragers and Supporters of the Worship of graven images, and they are mad upon their idols i. e. more than Ordinarily Zealous for the Worship of their Idols.* 39 Therefore the wild beasts of the desert, with the wild beasts of the island shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited for ever: neither shall it be dwelt in from generation to generation. 40 As God overthrew Sodom and Gomorrah, and the neighbour cities thereof, saith the Lord: so shall no man abide there, neither shall any son of man dwell therein. 41 Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth. 42 They shall hold the bow and the lance: they are cruel and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, every one put in array like a man to the battle, against thee, O daughter of Babylon. 43 The king of Babylon *viz. Belshazzar* hath heard the report of them *viz. of Darius the Mede and Cyrus coming against Babylon*, and his hands waxed feeble: anguish took hold of him, and pangs as of a woman in travail *i. e. being a Dissolute Prince, and of no Warlike Courage, he was terrify'd at Cyrus's laying Siege to Babylon.* 44 Behold, he *viz. Cyrus &c.* shall come up like a lion from the swelling of Jordan, unto the habitation of the strong: but I will make them suddenly run away from her: and who is a chosen man that I may appoint over her? for who is like me, and who will appoint me the time? and who is that shepherd that will stand before me? 45 Therefore hear ye the counsel of the Lord, that he hath taken against Babylon, and his purposes that he hath purposed against the land of the Chaldeans: surely the least of the flock shall draw them out: surely he shall make their habitation desolate with them. 46 At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations, *which shall be astonish'd at the Unexpected Downfall of so great a City and potent Empire.* Chap. LI. Thus saith the Lord, Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me *i. e. in the midst of Babylon an Enemy that shall be like a destroying wind.* 2 And will send unto Babylon fanners that shall fan her *i. e. Enemies that shall scatter her Inhabitants, as Fanners drive and*

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scatter away the Chaff from the Wheat, and shall empty her land of what is Valuable: for in the day of her trouble they viz. her Enemies shall be against her round about. 3 Against him that bendeth his bow to defend Babylon, let the archer of the Besieger bend his bow, and against him that listeth himself up in his brigandine i. e. the Enemy shall be as Skilful and Valiant Soldiers of themselves, as the Soldiers of the Chaldeans, and shall conquer 'em; and spare ye not her young men, destroy ye utterly all her host. 4 Thus the slain shall fall in the land of the Chaldeans, and they that are thrust through in her streets. 5 For hereby it shall appear that Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts; though their land was filled with sin against the holy One of Israel, for which he deliver'd 'em into Captivity for a Certain Time, which shall be expired about the Time that Babylon shall be taken by the Medes and Persians, and so Way made for the Release of my People from their Captivity and Return into their Own Country: Whereby shall be demonstrated that they have not been utterly forsaken, but only duly corrected by Me. 6 Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in the common Destruction that shall come upon her for her iniquity: for this is the time of the Lords vengeance: he will render unto her a recompense. 7 Babylon hath been a golden cup in the Lords hand, that made all the earth drunken: the nations have drunken of her wine, therefore the nations are mad i. e. She has recommended her Idolatries to the World by several Specious Pretences, as well as by her Authority and Example: so that her said Pretences have been like Poison set off by a Golden Cup, which has enticed Men to drink without being Aware of the Danger; and all this by God's Permission, in order to the bringing about the Great Ends of his Providence, particularly as a just Cause to put an End to the Babylonish Empire, and thereby to the Captivity of his People. 8 Babylon is suddenly fallen and destroyed: howl for her, take balm for to ease her pain, if so be she may be healed i. e. it is to no purpose to go about to defend her, for her Ruin is Irrevocably decreed on account of her Obstinate Impiety, especially Idolatry. 9 We the Propbets of God and other Witnesses of his Truth, would have healed Babylon i. e. reclaim'd her from her Idolatry and other Sins, and so have prevented her Ruin, inasmuch as we have sufficiently reprov'd her for such her Sins, and forewarn'd her of the Destruction they would bring on her, but she is not or would not be healed or reclaim'd: wherefore let us forsake her, and let us go every one into his own country, lest we be involv'd in her Destruction: for her Sin, which calls for judgment or Punishment reacheth unto heaven, and is lifted up even

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even to the skies *i. e. is very great.* 10 The Lord hath brought forth our righteousness *i. e. has manifested that we do what is Right in worshipping him and not Idols, by the remarkable Judgments he has brought on Babylon and his Deliverance thereby of us from Captivity:* come and let us declare in Zion the work of the Lord our God. 11 Make bright the arrows: gather the shields *i. e. Prepare the instruments of War:* the Lord hath raised up the spirit of the kings of the Medes: for his device or *Design* is against Babylon to destroy it, because it is the vengeance of the Lord, the vengeance of his temple. 12 Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes *i. e. Let the Babylonians do all they can to defend their City:* for as the Lord has devised, so has he done that which he spake against the inhabitants of Babylon. 13 O thou that dwellest upon many waters *i. e. On the large River Euphrates and rulest over many Nations,* abundant in treasures, thine end is come, and the measure of thy covetousness *i. e. God has set a Bound to thy Covetousness which it shall not go beyond.* 14 The Lord of hosts hath sworn by himself, saying; Surely I will fill thee with men *i. e. Armies of thy Enemies,* as with caterpillars or Locusts; and they shall lift up a shout against thee, *as is usual for Conquerors to do at taking a City.* 15 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding. 16 When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth, he maketh lightnings with rain, and bringeth forth the wind out of his treasures. 17 Every man is brutish by his knowledge, every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. 18 They are vanity, the work of errors: in the time of their visitation they shall perish. 19 The portion of Jacob is not like them, for he is the former of all things, and Israel is the rod of his inheritance: the Lord of hosts is his name. 20 Thou, O Cyrus, art as my battle-ax and weapons of war *i. e. the Instrument I will make use of to beat down the Babylonian Empire, and to punish all Orders of Men therein:* for with thee will I break in pieces the nations, and with thee will I destroy kingdoms: 21 And with thee will I break in pieces the horse and his rider, and with thee will I break in pieces the chariot and his rider: 22 With thee also will I break in pieces man and woman, and with thee will I break in pieces old and young, and with thee will I break in pieces the young man and the maid: 23 I will also break in pieces with thee, the shepherd and his flock, and with thee will I break in pieces the husbandman and his

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his yoke of oxen, and with thee will I break in pieces captains and rulers. 24 And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your sight *i. e. in the sight of the Jews*, saith the Lord. 25 Behold, I am against thee, O destroying or Corrupting Babylon, which thou' seated in a Plain, yet in respect of thy Lofty Buildings; Walls and Towers mayst be resembled to a mountain, as also in respect of thy Power over Others, which destroyest or conquereest and also corrupteest with thy Idolatry all the earth subject to thee, and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain *i. e. I will cause thy Walls and Forts to be thrown down, and thy Buildings or Houses to be burnt, so that thou shalt appear like a Mountain all cover'd with Fire and Smoke*. 26 And they shall not take of thee a stone for a corner, nor a stone for foundations *i. e. thou shalt never be rebuilt*, but thou shalt be desolate for ever, saith the Lord. 27 Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Athchenaz, appoint a captain against her, cause the horses to come up as the rough caterpillers. 28 Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion. 29 And the people of the land *i. e. Chaldea &c.* shall tremble and sorrow at the approach of their foresaid Enemies: for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant. 30 The mighty men of Babylon have forbore to fight any more in the Open Field; they have remained in their holds *i. e. within the Walls of Babylon*; their might hath failed, they became as women: they viz. her Conquering Enemies have burnt her dwelling-places, her bars are broken. 31 One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken by Surprise at one end, 32 And that the passages are stopped or surprized by the Enemy, and the Outworks belonging to the Marshy-grounds where were abundance of reeds they viz. the Enemy have burnt with fire, and the Babylonian men of war are affrighted at the Surprise of their City by the Enemy. 33 For thus saith the Lord of hosts, the God of Israel, The daughter of Babylon is or has been like a threshing floor to other Nations particularly the Jews, whom they have trodden under Foot as they do Corn in a Floor: it is time to thresh her or make her feel the same Miseries: yet a little while, and the time of her harvest shall come *i. e. there shall be a clear Riddance made of her Inhabitants and Treasures, as the Harvest clears the Fields, and leaves*
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'em Empty and bare. 34 Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed or oppress'd me, he hath made me an empty vessel *i. e. spoiled me of all my Wealth*, he hath swallowed me up like a dragon *i. e. ruin'd me without any Pity*, he hath filled his belly with my delicates, he hath cast or led me Captive out of my Country: 35 The violence done to me and to my flesh *i. e. inhabitants by the King of Babylon*, let it be return'd upon Babylon, shall the inhabitants of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say. 36 Therefore thus saith the Lord, Behold, I will plead thy cause, and take vengeance for thee, and I will dry up her sea, and make her springs dry *i. e. I will in like manner cause her to be spoil'd of all her Wealth and Inhabitants, which shall be chiefly brought about by Cyrus's draining the great Waters about her, and so getting into the City*. 37 And Babylon shall become heaps, a dwelling-place for dragons, an astonishment and an hissing without an inhabitant. 38 They shall rore together like lions: they shall yell as lions whelps *i. e. The Babylonians shall be making Revel and riotous Noises the Night that the City shall be surpriz'd by Cyrus*. 39 In their heat of drinking Wine and Feasting to their Gods, I will make their feasts *i. e. I will provide another sort of Feast for 'em or Entertainment viz. to engage with the Enemy that shall come upon 'em Unexpectedly while they are Feasting, and slay 'em; and I will make them drunken with the Cup of my Fury and Indignation, that they may rejoice, and whilst in their Jollity may be surpriz'd and slain, and so sleep a perpetual sleep, and not wake, saith the Lord*. 40 I will bring them down like lambs to the slaughter, like rams with he-goats *i. e. I will cause both great and small to be slain*. 41 How is Sheshach or Babylon taken! and how is the City which was the praise or Wonder of the whole Earth surpriz'd! how is Babylon become an astonishment among the nations! 42 The Army of her Enemy like the sea, which carries all before it when it breaks into a Country, is come up upon Babylon: she is covered with the multitude of the waves thereof. 43 Her cities are a desolation, a dry land and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby. 44 And I will punish the Idol-god Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up *i. e. I will cause all the Spoils or Treasures which have been offer'd to him, to be taken away; particularly the Vessels of my Holy Temple shall be restor'd again thereto; and the nations shall not flow together any more unto him, to make Presents to him in Complement to the Babylonian Empire; yea, the wall of Babylon shall fall*. 45 My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord.

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Lord. 46 And lest your heart faint, and ye fear to go out of Babylon for the rumour that shall be heard in the land of *New Forces coming to the Assistance of the Babylonians*: a rumour of War shall both come one year, *when Cyrus and Belshazzar shall engage in Battle in the Open Field, and the Latter shall be overcome*; and after that in another viz. the next year shall come a second rumour of Cyrus coming against Babylon itself to besiege it; and thus there shall be violence or Hostile Depredations made by the Enemy in the land of Babylon, and ruler shall appear against ruler viz. Cyrus against Belshazzar. 47 Therefore behold, the days come, that I will do judgment upon the graven images of Babylon, *they and their Temples being All destroy'd*; and her whole land shall be confounded, and all her slain shall fall in the midst of her. 48 Then the Angels in the heaven and the earth, and all that is therein i. e. All pious Persons and also Such as have been oppress'd by the Babylonish Power, shall sing for the Destruction of Babylon; for the spoilers shall come unto her from the north, saith the Lord. 49 As Babylon hath caused the slain of Israel to fall: so at Babylon shall fall the chief of the slain of all the earth i. e. all the Chief Men of the Babylonian Empire. 50 Ye Jews that have elcaped or would escape the sword or Destruction of Babylon, go away, stand not still; remember the Lord afar off, and let Jerusalem come into your mind, and the Ruin thereof by the Babylonians, which caused you to bewail your condition in this manner: 51 We are confounded, because we have heard reproach; shame hath covered our faces: for strangers are come into the sanctuaries of the Lords house. 52 Wherefore behold, the days come saith the Lord, that I will do judgment upon her graven images, and through all her land the wounded shall grone. 53 Though Babylon should mount up to heaven, and though she should fortifie the height of her strength i. e. Tho' she prides her self in the Glory of her Empire, as placed above the common height of human Greatness, and tho' she thinks herself Never so Secure on account of the Height and Strength of her Walls and Gates; yet from me shall spoilers come unto her, saith the Lord. 54 A sound of a cry of those that are in great Distress methinks cometh from Babylon, and a Sound of great destruction from the land of the Chaldeans. 55 Because the Lord hath spoiled Babylon, and destroyed out of her the great voice or Sound that was wont to be heard in her Streets, when her waves or Multitudes of People like Waves moving one way and the other do roar or cause a Noise like that of great waters; when a noise of their voice is uttered i. e. when by Peoples Uttering their Voice or Speaking one to the other a great Noise is caused. 56 Because the spoiler is come upon her, even upon Babylon, and her mighty men are taken,

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ken, every one of their bows is broken, for the Lord God of recompenses shall surely requite *her as She has done to others.* 57 And I will make drunk her princes, and her wise men, her captains and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of hosts. 58 Thus saith the Lord of hosts, The broad walls of Babylon shall be utterly broken, and her high gates shall be burnt with fire, and the people shall labour in vain, * even the folk that make Bricks and burn 'em in the fire, to enlarge or strengthen or beautify Babylon, and they shall be weary or weary themselves in such Works for the increase of the Greatness and Splendor of Babylon, out of a Vain Hope that She shall continue in such Stateliness thro' all or many Generations; whereas She shall quickly lose her Imperial Dignity, and in one or two Ages more by Degrees shall be utterly destroy'd, as is already foretold.

59 The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah concerning the foregoing Prophecy in relation to Babylon, when he went on the behalf of Zedekiah the king of Judah into Babylon, in the fourth year of his reign; and this Seraiah was * chief chamberlain or of those that waited on the King in his Bed chamber. 60 To wit, Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words that are written against Babylon (from Chap. 50. 1. to Chap. 51. 58.) 61 And Jeremiah said to Seraiah when thou comest to Babylon then thou shalt see or take Care and read all these words, or cause them to be read in the hearing of the Jews that are there. 62 Then shalt thou say or admonish the Jews thereto join with thee in Solemn Prayer to this Effect: O Lord, by the Prophecy now read to us We understand, that thou hast spoken against this place to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever; and that the Conquest of Babylon shall be a means for the Restoration of Us thy people to our own Country: We most humbly thank thee for making this known to Us, and beseech thee to fulfill it in thy appointed time, and to that end to give us Grace not to make our selves Unworthy of such thy Mercy by continuing in our former Impiety. 63 And it shall be when thou hast made an end of reading this book or Roll wherein the said Prophecy is written and of using the foresaid Prayer, that thou shalt bind a stone to it viz. the Book, and cast it into the midst of Euphrates which runs by Babylon in sight of the Jews who heard it Read, as a sensible Representation of God's fulfilling the said Prophecy in an Entire Destruction of Babylon. 64 And thou shalt say, thus shall Babylon sink, and shall not rise from the evil that I will bring upon her:

XI.

Jeremy sends the foregoing Prophecy against Babylon to the Jews there, in order to be Read to them, and then sunk in the Euphrates, in Token of the sinking or perpetual Destruction of Babylon.

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and they shall be weary, as the foregoing Prophecy concludes (v. 58.) i. e. *All their Pains to render Babylon Glorious for Ever or thro All ages, shall come to Nothing.* Thus far are the words of Jeremiah.

SECTION VI.

Containing a short Account of *Zedekiah's Reign* and the *taking and destroying of the City and Temple of Jerusalem*, and several *Captivities of the Jews by the Chaldeans*: Being probably placed here and design'd to be a *Preface or Introduction to the Lamentations.*

Chap. LII. Zedekiah (1) was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem; and his mothers name was Hamutal the daughter of Jeremiah of Libnah. 2 And he did that which was evil in the eyes of the Lord, according to all that Jehoiakim had done. 3 For through the anger of the Lord it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon. 4 And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadrezzar king of Babylon came, he, and all his army against Jerusalem, and pitched against it, and built forts against it round about. 5 So the city was besieged unto the eleventh year of king Zedekiah. 6 And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land. 7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night, by the way of the gate between the two walls, which was by the kings garden, (now the Chaldeans were by the city round about) and they went by the way of the plain. 8 But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho, and all his army was scattered from him. 9 Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him. 10 And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah. 11 Then he put out the eyes of Zedekiah, and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death. 12 Now in the fifth month, in the tenth day of the month (which was the nineteenth year of Nebuchadrezzar king of Babylon) came Nebuzar-adan captain of the guard,

(1) All in this Chapter from v. 1. to the end of v. 27, is the same with 2 Kings 24. 18. to 2 Kings 25. 31. inclusively, excepting one or two Particulars, which are taken notice of in their proper places in the following Notes.

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which served the king of Babylon into Jerusalem, 13 And burnt the house of the Lord, and the kings house; and all the houses of Jerusalem, and all the houses of the great men burnt he with fire. 14 And all the army of the Chaldeans that were with the captain of the guard, brake down all the walls of Jerusalem round about. 15 Then Nebuzar-adan the captain of the guard carried away captive certain of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude. 16 But Nebuzar-adan the captain of the guard left certain of the poor of the land for vine-dressers, and for husbandmen. 17 Also the pillars of brass that were in the house of the Lord, and the bases, and the brazen sea that was in the house of the Lord, the Chaldeans brake, and carried all the brass of them to Babylon. 18 The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away. 19 And the basins, and the fire-pans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away. 20 The two pillars, the one molten sea, and twelve brasen bulls that were for bases to the said Sea, which king Solomon had made in the house of the Lord: the brass of all these vessels was without weight. 21 And concerning the pillars, the height of one or each pillar was eighteen cubits reckoning in the (t) Basis thereof which was Half a Cubit; and a fillet of twelve cubits did compass it; and the thickness thereof i. e. Of the Solid part which did encompass the Hollow part or Space of the Pillar was four fingers: for it was hollow in the Middle. 22 And a chapter of brass was upon it, and the height of one chapter was five cubits, viz. together (u) with the net-work and pomegranates upon the chapters round about, all of brass: the second pillar also and the pomegranates were like unto these. 23 And there were ninety and six pomegranates on a side i. e. four and twenty on each Side or Quarter, besides one in each of the four Angles, and so all the pomegranates that were in one Row on the net-work, were an hundred round about; and there being two Rows (w) on each net-

(t) Thus the Difference between this Text (which agrees with 1 Kings 7. 15) and 2 Chron. 3. 15. is easily reconciled: For leaving out the height of the Basis of each Pillar viz Half a Cubit, the Upper part of the Height of each Pillar will be seventeen Cubits and an Half; and consequently the Height of both Pillars put together, (and leaving out the height of each Basis) will be in all five and thirty Cubits as 2 Chron. 3. 15. (u) By this means the Difference of this Text and 1 Kings 7. 16. and 2 Chron. 3. 15. from 2 Kings 25. 17. is easily reconciled viz. the Chapter without the Network and Pomegranates was but three Cubits high, but with the Net-work &c. the Chapter was five Cubits high. (w) Thus is easily reconciled the seeming Difference of this Text and 2 Chron. 3. 16. from 1 Kings 7. 20. and 2 Chron. 4. 13

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work, hence there were two hundred Pomegranates in all to each Chapter. 24 And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door. 25 He took also out of the city an eunuch or Officer which had the charge of the men of war, and seven men of them that were near the king's person which were found in the city, and the principal scribe of the host, who mustered the people of the land *i. e. The Muster-master-general or Secretary of War*, and three-score eminent men of the people of the land, that *had hid themselves and were found in the midst of or some-where in the city.* 26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah. 27 And the king of Babylon smote them, and put them to death in Riblah, in the land of Hamath. Thus Judah was carried away captive out of his own land. 28 This is the Number of the people whom Nebuchadrezzar carried away captive; in the seventh year of his Reign which was the last of Jehoiakim's, *viz. three thousand Jews and three and twenty.* 29 In the eighteenth year of his reign, *when he rais'd the Siege of Jerusalem to march against the King of Egypt, who was coming to the Relief of the Besieg'd, in order hereto he order'd to be first carried away captive from Jerusalem all the Jews that were taken and in his Camp, which amounted to eight hundred thirty and two persons.* 30 In the three and twentieth year of Nebuchadrezzar, *while he was besieging Tyre, Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons, being probably such as had settled there after the Murder of Gedaliah, and were Approvers at least of Ishmael's committing the said Murder, if he himself was not One that was now carried Captive: So the Number of all the persons carried Captive at the three times here specified were four thousand and six hundred.* 31 And (*) it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, that Evil-merodach Son and Successor of Nebuchadrezzar and so king of Babylon, in the first year of his reign, lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison, 32 And spake kindly unto him, and set his throne above the throne of the kings that were with him in Babylon, 33 And changed his prison garments: and he did continually eat bread before him all the days of his life. 34 And for his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

(*) All that follows, is exactly the same with 2 Kings 25. 27 &c.

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The Lamentations of Jeremiah *for the Destruction and Desolation of the Kingdom of Judah, and more particularly of Jerusalem the Capital of the said Kingdom, and the Place where God's Temple stood.*

Chap. I. **H**OW does the City Jerusalem, to compare her as usual in Scripture to a Woman; sit solitary, that was full of people! how is she become as a widow, being bereav'd of her King who was as an Husband to her! she that was great among the nations, and princes among the provinces that were Subject or Tributary to her, as Edom, Moab, Ammon, Philistins &c; how is she become now herself tributary to the Babylonians! 2 She weepeth sore in the night, and her tears are on her cheeks: among all her lovers or Allies, she hath now none to comfort her, all her friends have dealt treacherously with her, they are become her enemies. 3 Judah is *i. e.* her chief Men as well as the rest are gone into captivity, more particularly or immediately because of the affliction or (*y*) Oppression, and because of the great servitude which they made their Poor brethren undergo contrary to the Law. She dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits *i. e.* As Hunters are wont to drive their Prey into some Strait place whence it can't escape, when they are All come thither. So Judah was brought, into such Straits by her Enemies that she could not escape 'em. 4 The ways of *i. e.* which lead to Sion and were wont to be frequented by multitudes that came up to the Temple at the Solemn Feasts, do as it were mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness. 5 Her adversaries are the chief *i. e.* have got the Better of her, her enemies prosper: for the Lord hath afflicted her; for the multitude of her transgressions, her children are gone into captivity before the enemy. 6 And from the daughter of Zion all her beauty is departed *i. e.* the Temple is destroy'd and an end put to the decent Service of God, styl'd the Beauty of Holiness: her princes are become like harts that have no Strength or Spirit left 'em, because they can

I. The Miserable state of Jerusalem and Judah is set forth.

(*y*) See Jerem. 34. 8. &c. Had Zedekiah and his People made good the Covenant then renew'd, God would have order'd things so, that they should not have gone into captivity, and an End should not have been put to their Kingdom and State, as long as they continued to make Good the said Covenant. But their so presently breaking the said Covenant, as soon as they had Any Hopes of being Freed from the Chaldeans on their raising the Siege, was such an High Provocation and downright Mockery of God, that it is here particularly refer'd to as the more immediate and Ultimate Cause of their Captivity.

find

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find no pasture, and they are gone without strength before the pursuer. 7 Jerusalem remembers *now* in the days of her affliction, and of her miseries, all her pleasant things that she had in the days of old, *which only serves to aggravate her present Misery*; when her people fell into the hand of the enemy, and none did help her, the adversaries saw her, and did mock at her sabbaths, *looking on 'em as Times only of Sloth and Idleness, or laughing at their Folly in thinking it Unlawfull to defend themselves against an Enemy on the Sabbath-day.* 8 Jerusalem hath grievously sinned: therefore she is removed: all that honoured her, despise her, because they have seen her nakedness *i. e. her people led away Naked into Captivity*; yea, she sigheth, and turneth her face backward *as ashamed to see any other because of her present sad Condition.* 9 Her filthiness is in her skirts *i. e. She carries the marks of her great Sins in the Greatness of her Punishment*: she ^{*} has not remember'd her last end *i. e. what would be the sad Consequence of her Sins*: therefore she came or was brought down wonderfully: she had no comforter: O Lord, behold my affliction: for the enemy hath magnified himself. 10 The adversary hath spread out his hand upon all her pleasant things: for she hath seen that the heathen entred into her sanctuary, whom thou didst command that they should not enter into thy congregation. 11 All her people sigh, they seek or want bread, they have given their pleasant things for meat to relieve the soul: see, O Lord, and consider, for I am become vile.

II. 12 Is it nothing to you, or *Ob I appeal to you*, all ye that pass by? behold and see, if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me, in the day of his fierce anger. 13 From above hath he sent fire into my bones, and it prevaleth against them *i. e. he has destroy'd my Houses with Fire, as if he had struck me with a Blast of Lightning, which immediately pierces into the Vitals*: he has hinder'd me from escaping my Enemies, as if he had spread a net for my feet, he hath turned me back: he hath made me desolate, and faint all the day. 14 The yoke of my transgressions is bound by his hand: they are wreathed, and come up upon my neck *i. e. He has laid on me the Burden of my Iniquities or the Punishments due for 'em, which I cannot free my self from, any more than an Ox can from the Yoke that is duly fasten'd about his Neck*: he hath made my strength to fall, the Lord hath delivered me into their hands, from whom I am not able to rise up. 15 The Lord hath trodden under foot all my mighty men in the midst of me: he hath called an assembly *i. e. Army of the Chaldeans* against me, to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, *as they tread Grapes in a wine-press*; the

II.
Judah or Je-
rusalem com-
plains of her
sad Condition,
but withall
acknowledges
God to be Right-
eous therein.

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the great Quantity of Blood shed by the Enemy being what may fitly be compar'd to the great Quantity of Red juice squeez'd out of the Grapes in a Wine-press. 16 For these things I weep, mine eye, mine eye runneth down with water, because the comforter that should relieve my soul, is far from me: my children are desolate, because the enemy prevailed. 17 Zion spreadeth forth her hands, as importunately intreating for Help or Relief, and there is none to comfort her: the Lord hath commanded or decreed concerning Jacob, that his adversaries should be round about him *i. e. no one should help or comfort him as a Friend*: Jerusalem is as a menstruous woman among them *i. e. loath'd and disdain'd by others*. 18 The Lord is righteous, for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity. 19 I called for my (x) lovers, but they deceived me; my priests and mine elders *i. e. my chief Men as well as the meaner People* gave up the ghost in the city, while they sought their meat *i. e. wanted meat* to relieve their souls. 20 Behold, O Lord, for I am in distress; my bowels are troubled; mine heart is turned within me, for I have grievously rebelled: abroad the sword bereaveth, at home there is * certain death. 21 They *viz. my Enemies* have heard that I sigh, there is none to comfort me: all mine enemies have heard of my trouble, they are glad that thou hast done it: *But my Comfort is, that thou wilt bring the day that thou hast called or appointed and made known to me by thy Prophets, when thou hast purpos'd to punish the Babylonians and all our other Enemies, and then they shall be like unto me at present; and then viz upon the taking of Babylon by Cyrus I shall be releas'd from my present Captivity.* 22 To this end Let all their wickedness come before thee: and do unto them, as thou hast done unto me for all my transgressions: for my sighs are many, and my heart is faint.

Chap. II. How hath the Lord covered the daughter of Zion with a cloud of Affliction in his anger, and cast down from heaven unto the earth the beauty of Israel *i. e. The Temple and all its Glory*, and remembred *i. e. spar'd* not his very Ark which was as the foot-stool to the Shechinah or visible Glory of God which sat or appear'd between or on the two Cherubims as on a Throne, in the day of his anger! 2 The Lord hath swallowed up all the habitations of Jacob, and hath not pitied *i. e. shewn no Pity*: he hath thrown down in his wrath the strong holds of the daughter of Judah: he hath brought them down to the ground: he hath polluted *i. e. shew'd no Regard*

III.

Jeremy laments the Misery of Judah and Jerusalem, and complains thereof to God.

(x) See the Paraphrase of v. 2.

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to the kingdom of Judah and princes thereof, *but destroy'd 'em.*
 3 He has cut off in his fierce anger all the horn of Israel : he hath drawn back his right hand from before the enemy, *i. e. He has not as he was wont fought for us against our Enemy, but on the contrary against us;* and he burned against Jacob like a flaming fire which devoureth round about. 4 He hath bent his bow like an enemy : he stood with his right hand as an adversary, and slew all that were pleasant to the eye, in the tabernacle of the daughter of Zion : he poured out his fury like fire. 5 The Lord was as an enemy : he hath swallowed up Israel, he hath swallowed up all her palaces : he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation. 6 And he has violently taken away his tabernacle, as if it were of a garden, *i. e. He has destroyed his Temple, as if it had been no other than a Cottage set up in a Garden for a time :* he has destroyed his places of the assembly : the Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest. 7 The Lord hath cast off his altar : he hath abhorred his sanctuary : he hath given up into the hand of the enemy the walls of her palaces ; they have made a *rude and irreligious* noise in the house of the Lord, *and as loud as wont to be the sound of our Praises and Thanksgivings to God* in the day of a solemn feast. 8 The Lord purposed to destroy the wall of the daughter of Zion ; he stretched out a line *as they are wont to do to mark out Buildings that are to be destroyed ;* he withdrew not his hand from destroying : therefore he made the rampart, and the wall to lament ; they languished together. 9 Her gates are sunk into the ground ; he hath destroyed and broken her bars ; her king and her princes are among the Gentiles ; the law is no more *read or expounded ;* her prophets also find no vision from the Lord *i. e. there are but very few Prophets now, so few as to be next to none being only Three in all viz. Jeremy himself, Daniel and Ezekiel.* 10 The elders of the daughter of Zion sit upon the ground, and keep silence : they have cast up dust upon their heads ; they have girded themselves with sackcloth ; the virgins of Jerusalem hang down their heads to the ground. 11 Mine eyes do fail with tears ; my bowels are troubled ; my liver is poured upon the earth *i. e. my Vitals seem quite dissolv'd, and so have lost all their strength,* for the destruction of the daughter of my people, because the children and the sucklings swoon in the streets of the city *for want of Sustenance.* 12 They say to their mothers, where is corn and wine ? when they swooned, as the wounded, *which are not presently dispatch'd, but dy of a lingering Death* in the streets of the city, when their soul was poured out into

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into *i. e. when they died in their mothers bosom.* 13 What * City shall I instance to thee *that has suffer'd the like?* what City shall I thus liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, *such an Example being some Mitigation of thy Condition,* O virgin daughter of Zion? for thy breach is great like one made by the breaking in of the sea, *which no one can stop: for so who i. e. no one can heal thee?* 14 Thy false prophets have seen vain and foolish things for thee; and they have not discovered or made thee sensible of thy iniquity, *which was the only way to turn away or prevent thy captivity;* but have seen for thee false burdens, and causes of banishment *i. e. they wickedly and scoffingly call'd the true Prophecies of God concerning their Destruction for their Sin by the name of Burdens, and instead thereof falsely prophesied themselves Prosperity or Peace, and so encourag'd the People of Judah in their Sins, which caus'd their Banishment or Captivity.* 15 All that pass by, clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that they of Judah call the perfection of beauty on account of the Temple there, and God's special Presence therein, and the joy of the whole earth or Land of Judah? 16 All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed her up: certainly this is the day that we looked for: we have found, we have seen it. 17 The Lord hath done that which he had devised: he hath fulfilled his word that he had commanded in the days of old *i. e. he has brought on us those Judgments which he of old denounced against such Sins in his Law:* he hath thrown down, and hath not pitied: and he hath caused thine enemy to rejoyce over thee, he hath set up the horn of thine adversaries. 18 Their heart *i. e. the Heart of the Devout Jews* cried unto the Lord, *intreating him to pity thy Ruins as what do in some manner themselves tend to move his Pity,* O wall of the daughter of Zion, let tears run down like a river day and night: give thy self no rest, let not the apple of thine eyes cease from looking toward God in Prayer: 19 Arise, cry out in the night: in the beginning of the watches pour out thy Prayers from thine heart, accompanied with Tears like Rivers of water before the face of the Lord: lift up thy hands towards him, for the life of thy young children, that faint for hunger in the top of every street. 20 Behold, O Lord, and consider to whom thou hast done this, *even to thy Own peculiar People:* shall the women eat their fruit *i. e. the Fruit of their Womb,* and children of a span long or swaddled with their hands? shall the priest and the prophet be slain in the sanctuary of the Lord? 21 The young and the old lie on the ground in the streets, *being slain or ready to dy:*

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my virgins and my young men are fallen by the sword: thou hast slain them in the day of thy anger, thou hast killed and not pitied. 22 Thou hast called as in a solemn day my terrors round about *i. e.* *Terrors come on me from every side by thy appointment, just as Multitudes use to flock to Jerusalem from all Quarters of the land at the Solemn Feasts*: so that in the day of the Lords anger none escaped nor remained: those that I have swaddled and brought up, hath mine enemy consumed.

IV. Penitential Meditations of Jeremy on his Own as well as the Publick Calamities. Together with Pious Reflections on the End of God's sending Afflictions, and the good Use Men ought to make of 'em.

Chap. III. I am the unhappy man that hath seen the great Affliction of my People, which has been laid on 'em by the rod of his viz. God's wrath for their Impenitency; which made 'em to give me very Ill Treatment for the faithfull Discharge of my Prophetical Office. 2 He hath led me, and brought me into darkness or Misery, but not into light or Comfort. 3 Surely against me is he turned, he turneth his hand against me all the day. 4 My flesh and my skin hath he made old *i. e.* *Grief makes me look Old; the Anguish I feel is as Painfull, as if he had broken my bones.* 5 He hath builded against me or enclos'd me so as that I can't get out of my Calamities, and compassed me with gall and travail *i. e.* *Sorrow and Pain.* 6 He hath set me in dark places viz. *Dungeon or Cave, and so sequester'd me from human Society,* as they that be dead of old or long since. 7 He hath hedged me about, that I cannot get out: he hath made my chain *i. e.* *Imprisonment or Bondage* heavy. 8 Also when I cry and shout or pray aloud or Earnestly, he shutteth out or acts as one that refuses to hear my prayer. 9 He hath inclosed my ways with hewn stone: he hath made my paths crooked *i. e.* *he has made my Condition Such as I know not which way to turn my self.* 10 He was or is unto me *i. e.* *is saln on me with his fierce Anger,* as a bear lying in wait, and as a lion in secret places full on their prey. 11 He hath turned aside my ways *i. e.* *disappointed all my Undertakings;* and pulled me in pieces *i. e.* *quite broken and put an End to the State or Government of my People:* he hath made me or my Country desolate. 12 He hath bent his bow, and set me as a mark for the arrow *i. e.* *I am the Object of his Indignation.* 13 He hath caused the arrows of his quiver to enter into my reins *i. e.* *he has grievously afflicted me.* 14 I was a derision to all my or the people, and their song all the day. 15 He hath filled me with bitterness, he hath made me drunken with wormwood. 16 He hath also broken my teeth with gravel-stones, he hath covered or sed me with ashes *i. e.* *Instead of finding any Comfort to support my Mind as Food does the Body, I have been as One that has his Mouth fill'd with Gravel or Ashes instead of Food, that is, I find only increase of my Misery.* 17 And thou hast removed my soul far off from peace or Comfort. I have forgot *i. e.* *been*

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been long without prosperity. 18 And I said, My strength and my hope is perished from the Lord. 19 Thus I was ready to Despair, remembering mine affliction and my misery, the wormwood and the gall. 20 For my soul hath them still in remembrance, *there being still New Occasion so to do*, and therefore is humbled or griev'd in me so as that I was ready (as v. 18.) to despair. 21 But this which follows (v. 22. &c.) I call to my mind, and therefore have I hope. 22 It is of the Lords mercies that we are not consumed, because his compassions fail not. 23 They are new every morning: great is thy faithfulness. 24 The Lord is my portion *i. e. An Interest in God's Favour is the best Inheritance*, saith my soul, therefore will I hope in him. 25 The Lord is good unto them that wait for him, to the soul that seeketh him. 26 It is good that a man should both hope and quietly wait for the salvation of the Lord. 27 It is good for a man that he bear the yoke *i. e. he be used to bear those Restraints which arise from the Obedience we owe to God*. 28 He sitteth alone and keepeth silence, because he hath born it *viz. the Yoke upon him i. e. Affliction disciplines a Man, so as to make him serious and thoughtful, and to allow himself Time and Opportunity for due Reflection on his Own Actions, and to submit Patiently to God's Providence*. 29 He putteth his mouth in the dust, if so be there may be hope *i. e. He prostrates himself to the Ground, to recover the Divine Favour*. 30 He giveth his cheek to him that smiteth him, he is filled full with reproach *i. e. He patiently bears the Ill Treatment even of Men*. 31 For he considers that the Lord will not cast off the Righteous for ever. 32 But though he cause grief, yet will he have compassion according to the multitude of his mercies. 33 For he doth not afflict willingly *i. e. meerly to gratify his Own Pleasure, or exercise his Authority; but for the Good of the Afflicted*, nor grieve the children of men. 34 Much more, for any Man or King, as the King of Babylon, to crush under his feet all the prisoners of the earth *i. e. Cruelly to oppress his Captives*; 35 To turn aside the right of a man, especially under the Colour of Law, and so in a more peculiar manner before the face of the most high, 36 Even to subvert a man in his cause, the Lord approveth not, *but will in due time punish all such Oppressors, be they never so Great*. 37 For who is he that faith, and it cometh to pass, when the Lord commandeth it not? 38 Out of the mouth or from the Will and Disposal of the most high does there not proceed evil or Affliction as well as good or Prosperity? 39 Wherefore doth *i. e. there is no just Reason* for a living man to complain of Affliction, when such a man should consider it is for the punishment of his sins, and so a Means to bring him to Repentance, while on this side the Grave? 40 Therefore in Affliction, rather let

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us search and try our ways, and turn again to the Lord. 41 Let us lift up our heart with our hands unto God in the heavens, *saying*, 42 We have transgressed and have rebelled, *and* thou hast justly not pardoned us *while we continued in our Sins*. 43 But thou hast covered *thy Face* with or in anger from Us, and persecuted us: thou hast slain, thou hast not pitied. 44 Thou hast covered thy self with a cloud, that our prayer should not pass through. 45 Thou hast made us, as the off-scouring and refuse in the midst of the people. 46 All our enemies have opened their mouths against us. 47 Fear and a snare is come upon us, desolation and destruction. 48 Mine eye runneth down with rivers of waters, for the destruction of the daughter of my people. 49 Mine eye trickleth down, and ceaseth not, without any intermission: 50 Till the Lord look down, and behold from heaven. 51 *The Desolation which I see with my eye affects my heart, because of the said Desolation or Destruction is befalln all the daughters of my city i.e. all the other Cities of Judah as well as Jerusalem the Mother-City*. 52 But this Destruction fell upon my People, because they would not hear the Words of God spoken to 'em by me his Prophet, but aggravated their Sins by unjustly persecuting me, For mine enemies chased me fore like a bird, without cause. 53 They would have cut off my life in the (a) dungeon, and cast a stone upon me to prevent my getting out, and so buried me as it were Alive. 54 When I first sank into the Mire of the Dungeon, I knew not but it was so deep that the miry waters would have flowed over my head, then I said, I am cut off from the land of the Living or must certainly dy: and so must I have done, had I continued Longer therein, tho' the Mire was not so deep as to stifle me. 55 Wherefore I called upon thy name, O Lord, out of the low dungeon, saying, 56 Thou hast heard my voice Aforesometimes, O hide or stop not thy ear at my deep * sighing, at my cry or Earnest Supplication unto thee in this my extreame Distress. 57 Accordingly thou drewest near in the day that I called upon thee: and thou saidst, Fear not Dying where thou art, and to go on in the faithfull Discharge of thy Office, and thou inclinedst the Heart of Zedekiah to release me from the said Dungeon. 58 Thus O Lord, thou hast pleaded the causes of my soul, thou hast redeemed my life. 59 O Lord, thou hast seen my wrong, and hast judged my cause. 60 Thou hast seen all their vengeance, and all their imaginations against me. 61 Thou hast heard their reproach, O Lord, and all their imaginations against me; 62 The lips of those that rose up against me, and their device against me all the day. 63 Behold at their sitting

(a) See Jerem. 37. 15 — 21. and 38. 6. &c.

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down and their rising up *i. e.* All Day long, I was their musick or Object of their reproachfull Songs and Derision. 64 Thou shalt render or hast render'd unto them a recompense, O Lord, according to the work of their hands. 65 Give them sorrow of heart, thy curse unto them. 66 Persecute and destroy them in anger, from under the heavens of the Lord.

Chap. IV. How is the gold become dim! how is the most fine gold changed! *i. e.* How is the Glory of the Temple obscured, the Sanctuary which was overlaid with Gold, now lying in Ruins! the stones of the sanctuary *i. e.* Not only of the Holy place or Temple, but also of the whole Holy City are poured out in the top of every street *i. e.* All the Buildings both of the Temple and City are pull'd down. 2 The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter *i. e.* Those that in Honour and Worth did exceed the Meanest, as much as Gold does Earthen Ware, now ly undistinguish'd in their Death. 3 Even the sea-monsters draw out the breast, they give suck to their young ones: but the daughter of my people is become cruel, like the ostriches in the wilderness *inasmuch as instead of feeding their Children, for want of other Food they have fed themselves upon their own Children.* 4 They tongue of the suckling child cleaveth to the roof of his mouth for thirst: the young children ask bread, and no man breaketh it unto them. 5 They that did feed delicately, are desolate in the streets: they that were brought up in scarlet, embrace *i. e.* are content now to ly down on dunghills, or to seek for Food there. 6 For the punishment of the iniquity of the daughter of my people, is greater than the punishment of the sin of Sodom *in this respect viz. that* That was overthrown as in a moment, and no hands stayed on her, *i. e.* Sodom was not given into the hands of an Enemy that laid siege to it, nor its People condemn'd to the Lingring Destruction of Famin. 7 Her Nazarites *i. e.* The Persons (b) of Honour and Quality in Judah or Jerusalem were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, *i. e.* Were very Beautifull, or of a comely White and Red Complexion: their polishing was of sapphires *i. e.* their Garments were deck'd with Jewels. 8 But now their visage is blacker than a coal *i. e.* They look Ghastly by means of the Famin and other Hardships: they are so alter'd as not to be known in the streets: their skin cleaveth to their bones: it is withered, it is become like a stick. 9 They that be slain with the sword, are better than they that be slain with hunger: for those dy presently, whereas these pine away by degrees, being indeed stricken

(b) Thus the word is taken Gen. 49. 26. Deut. 33. 16. Nahum 3. 17.

through

V.
Jeremy goes on to lament the miserable Condition of his Country and People; but with a Promise of an Happy Restoration to the Jews, and of no more Captivity.

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through *the Vitals* for want of the fruits of the field, as if they had been stricken or run thro' with a Sword, but with this Difference, that dying by Famine is worse than dying by the Sword, because it is a more lingering death. 10 The hands of the pitiful women i. e. *Who have had great Affection to their Children, for want of Food to eat themselves, have been forced contrary to such their Affection so far, that they have boil'd their own children, they were their meat in the destruction of the daughter of my people.* 11 The Lord hath accomplished his fury, he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof. 12 The kings of the earth, and all the inhabitants of the world would not have believed, that the adversary and the enemy should have been permitted by God, who had so often preserved this City in a Wonderful manner, to have entred into the gates of Jerusalem. with an Intent thus to have destroyed it. 13 But God permitted this for the sins of her prophets, and the iniquities of her priests, that have been the cause or means that there have been shed the blood of the just in the midst of her, by their not reprovng the Kings and Princes for such their Wickedness, but rather setting 'em on so to do, by prophesying Falsly Peace and Prosperity to them, and representing the True Prophets that did reprove them as if they were False Prophets. 14 They have wandered as blind men in the streets, they have polluted themselves with blood i. e. *When they fled for their Lives, they were like blind men not knowing which way to go, because of the many Carcases which lay in their way: by going over or along by which Carcases or Slain bodies all besmear'd with Blood, they have stain'd their own Cloaths with Blood, and so became Legally polluted, so that other men could not come so near them as to touch their garments, without being also Legally polluted:* 15 Whereupon They that they fled to for Refuge cried unto them, depart ye polluted with the Blood of the slain, depart, depart, touch not or come not near us: Thus others cried unto the said wicked Priests, and thus did God requite 'em for the innocent Blood that had been shed by their Means: And when they or some of 'em got out of their own Country, and fled away and wandered in other and so heathen Countries, they said among the heathen where they were, they shall no more sojourn * here. 16 The anger of the Lord hath divided or scatter'd them into Foreign Countries: he will cause that no more regard shall be had to them: Accordingly they in Foreign Countries respected not the persons of the priests, they favoured not the elders. 17 As for us, our eyes as yet failed for our vain Expectation of help: in our watching we have watched for the Assistance of a nation viz. they Egyptian that could not save us. 18 They viz. the Chaldeans hunt or pursue our steps

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steps that we cannot go in our streets: our end is near, our days are fulfilled, for our end is come. 19 Our persecutors are swifter than the eagles of the heaven: they pursued us upon mountains, they laid wait for us in the wilderness. 20 The breath (c) of our nostrils, the anointed of the Lord was taken in their pits, of whom we said, under his shadow we shall live among the heathen *i.e. Zedekiah was taken by the Chaldeans as they had design'd, and so an end put to our Regal Government, whereas so long as he was safe, we were in some Hopes of preserving some Face of the Regal Government, altho' many of us were carried Captive into heathen Countries.* 21 Thou dost indeed rejoice and wilt be glad, O daughter or Nation of Edom, that dwellest in the land of Uz, at this Destruction of the Kingdom of Judah: But the cup of Affliction shall also pass through or over unto thee: thou shalt be drunken therewith, and * shalt be made naked *i.e. spoil'd of all thy Wealth, and carried naked into Captivity as Judah is already.* 22 The time will come when the punishment of thy iniquity is or shall be accomplished, O daughter of Zion, so that he will no more carry thee away into captivity: but being restor'd to thy Country on thy Conversion to Christianity, thou shalt continue therein in Peace and Prosperity to the end of this World: but he will visit thine iniquity, O daughter of Edom, he will discover or carry thee Captive for thy sins, in such a manner as that thou shalt never be restor'd to thy Country, or become a Nation or Body Politick again.

Chap. V. Remember, O Lord, what is come upon us thy people: consider and behold our reproach which we suffer from the Heathen: 2 Our inheritance is turned over to strangers, our houses to aliens. 3 We are orphans and fatherless, our mothers are as widows. 4 We have drunken our water for money, our wood is sold unto us *i.e. We have not so much as Water to drink, or Wood to burn, but what we buy.* 5 Our necks are under persecution: we labour, and have no rest. 6 We have given the hand to the Egyptians, and to the Assyrians in token of our becoming Subject or Slaves to 'em, to be by this means satisfied with bread. 7 Our fathers have sinned and are not, and we have born the Punishment of their iniquities, as well as of our Own, by reason of our so approving even of their Iniquities. 8 The servants of the Chaldeans and other Foreigners

(c) Tho' several Expositors understand this of Josiah, and thereupon ground an Opinion that these Lamentations were written on Occasion of his Death, yet I can't but agree with Those that reject the said Opinion, and that for this Reason which plainly proves the Falseness of the Opinion aforesaid, viz. That these Lamentations all along refer to the Destruction of Jerusalem, which was not till several Years after the Death of Josiah, and therefore they cannot be Those Lamentations which Jeremy wrote on Josiah's Death, as 2 Chron. 35. 25. and which are not Now extant as is known of.

VI.

A Pathetical Complaint to God of the Miserable State of the Jews.

have

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have ruled over us: there is none that doth deliver us out of their hand. 9 We gat our bread with the peril of our lives, because of the sword of the wilderness *i. e. If we fly to the most solitary places in hopes to find Sustenance there, yet thither the Enemy pursues us.* 10 Our skin was blacklike an oven, because of the terrible famine. 11 They ravished the women in Zion, and the maids in the cities of Judah. 12 Our princes are hanged up by their *viz. the Enemies* hand: the faces of *our* elders were not honoured. 13 They took the young men *among us* to grind as *Slaves are wont to do*, and the children fell under the *burden of the wood they made 'em carry.* 14 The elders have ceased from *sitting in the gate or Court of Judicature among us*, the young men from their musick. 15 The crown is fallen from our head *i. e. Our Kingdom and Glory is come to an end: Wo is unto us for that we have sinned.* 17 For this our heart is faint, for these things our eyes are dim *with Weeping.* 18 Because of the mountain of Zion, which is desolate, the foxes walk upon it. 19 *But our Comfort is that Thou, O Lord, remainest for ever: thy throne from generation to generation, and that so, as thou art Able, so wilt thou certainly make Good all thy Promises to thy people.* 20 *Tho' so great is our present Misery that we cannot but cry out, wherefore dost thou forget us for ever, even forsake us so long time.* 21 Turn thou us unto thee, O Lord, *by giving us the Grace of Repentance, and then we know we shall be turned from this Calamitous State we are in at present, and thou wilt renew the Prosperity of our days as of old.* 22 But alas! thou hast utterly rejected us *of this present Generation: thou art very wroth against us, so that thou hast decreed not to deliver us from Captivity, till the Seventy (d) years appointed by thee for the same, are expired.* (e)

(d) See Jerem. 25. 11, 12 and 29. 10. (e) I pass by taking particular Notice of the Meter and Alphabetical Method wherein these Lamentations are written, as being Not material Now adays.

